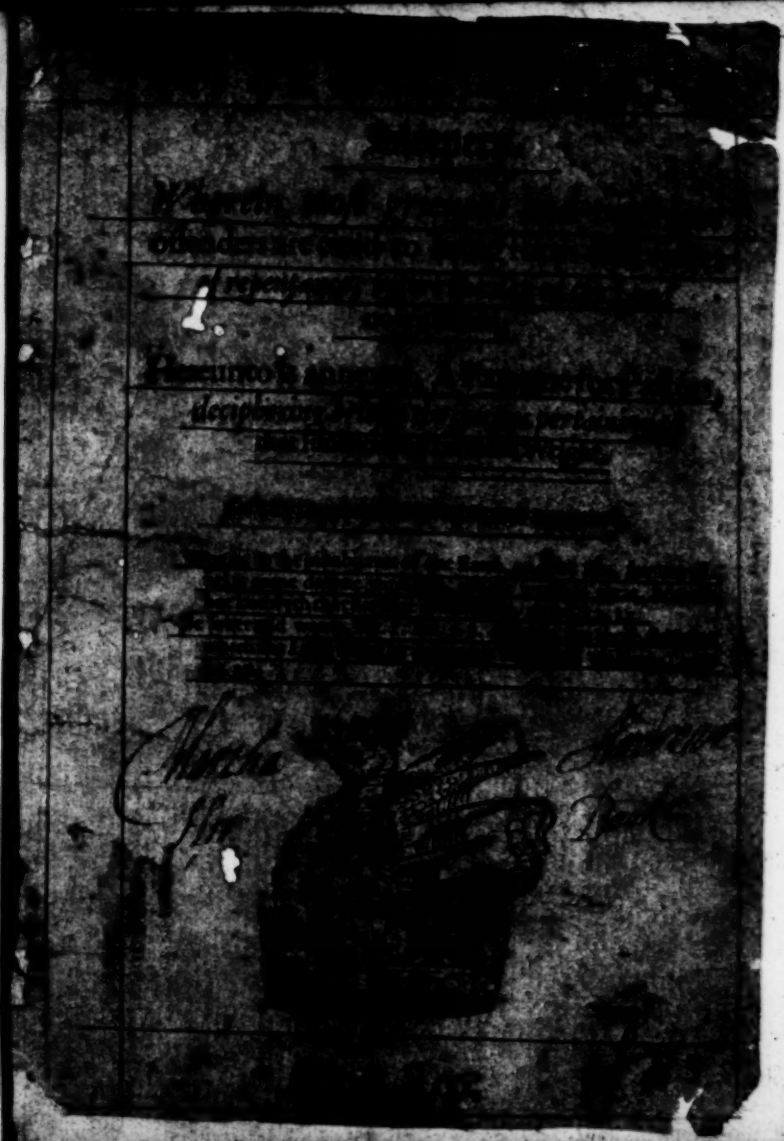

Wm H. Baskin

The Epistle to [illegible]

TO forde thy [illegible] Reader (as to tell thee of [illegible] desired of Iupiter, to sleepe perpetuall: or Epimenides, who in seeking his fathers sheepe, took a nappe of fortie and seuen yeares long, or those seuen supposed Saintes, whom the golden Legend reporteth to haue slept two hundreth yeares and odde) is no part of my purpose. But rather as one in griefe of conscience, for the zeale of my God, what in me lyeth, to wake and stirre vp those wicked and sinfull sluggards, whom the cursed serpent in Paradice, aboue fiue thousand fiue hundreth sixtie and two yeares past, applying not the finne of the sea calle to their heades, but that inchaunted apple of perdition to their hartes, hath so venoumously infected with contagious poyson of iniquitie, and lulled so soundly a sleepe in the carelesse cradle of securitie: that neither the golden belles of Aaron, the thundring trumpe of Esay, the well tuned Cimbals of Dauid, the pleasant harmonie of the Euangelists, nor the sweete comfortable pipe of Christ himselfe, could once as yet allure them to repentance and amendment of life: trusting that God by this my plaine rough Summons, penned without feare, or flatterie, shall now in the dawning of the day, ring such a peale at the dore of their conscience, as shall either moue them at length to loue him in his mercies, prouoke them to feare him in his iustice, or leaue them vnexcusable in the day of vengeance. But of all the sinfull crue of napping sleepers in generall, is lately reuealed vnto vs, one notable and pestiferous sect especiall: most odious to God, grieuous to his Church, dangerous to the State, and noysom to the common wealth, of whom the holy Ghost by the penne of the Apostles, hath most louingly forewarned vs; decyphering them in their colours, with titles correspondent to their manners: as couetous bosters, disdainefull mockers, false accusers, murmuring complainers, dissembling hipocrites, Authors of sectes, and despisers of authoritie: hauing a similitude of godlinesse, but haue denyed the power thereof, in whom Sathan hath transformed himselfe into an angel of light, whose restlesse rage doth manifestly shew the ruine of his kingdom at hand. These vnder a colour and shadow of religion, are so vehemently set on fire to shake off the yoke of obedience, and seeke innouation: as nothing is thought tollerable but what they like, and what they allow must onely stand for law: whereby the church is torne in peeces, authoritie contemned, vice aduanced, vertue neglected, and all men in opinion wonderfully distracted. Looke where they do loath, euerie mite is made a monster: euerie gnat, a cammell: and euerie trifle a trespasse, which must be curiously ripped vp, and made open to the view of the world. But where they like, mountaines are no moates, nor beames no blemishes: loue must couer the multitude of sinnes, and all thinges smothered vp with a shew of holinesse. Their pretence (as their Captaine saith) is to marre the

Gen. 3.

1. Tim. 2. 5.
2. Tim. 3. 5.
Iud. 16. 16. 19.
2. Cor. 11. 13. 14.
Apoc. 12. 12.

the [illegible] graue Paſtors, reuerend Fathers, and chiefe pillars [illegible] the middle corde of that threefold cable, the one-[illegible] and ſtay of our common wealth: much like thoſe raue-[illegible] which by no meanes would enter league with the poore [illegible], vnleſſe their Maſtiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and ſimple were thoſe ſheepe, to yeelde their dogges to ſuch as ſought to pray vpon their carkaſſe. They reſemble in diuers points that notable and preſumpteous crue, Iack Straw and his fellowes, who being diueliſhly incenſed with mutation, pretending a cauſe of libertie, ſtirred vp ſuch trouble & ciuil diſcention in this land, as nothing could appeaſe, vnleſſe the king would graunt to put downe all the nobles and prelates, reſeruing onely a few [illegible] of his counſell, and the raſcall rable of begging Friers, to liue of the peoples deuotion: much like the prelacie which theſe new deuiſing church-founders are now ſo deſirous to haue eſtabliſhed: who muſt be no Biſhops, to beare the ſtate and title of honor, but ſuperintendents to controll Princes: no beneficed men, and why? becauſe it bringeth a charge, as frutes, tenthes, and ſubſidies to her Maieſties coffers, hoſpitalitie to their neighbors, and generall reliefe to the poore: but muſt liue popularly with their feete vnder other mens tables, and their tongues tyed to other mens purſes. But Iack Straw was taught to know how horrible a thing it was, once to lift vp either hand, tongue or hart againſt the Lordes annointed, or doe his Prophets any harme, by ſheathing the Maior of London his dagger in his bolom. So woulde theſe be learned to vnderſtand, that the word of God doth teach, and our Engliſh lawes command, obediently to honour the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue only thy friendly cenſor without partialitie, not forgetting the good Hermit, who hauing three of his friendes come to viſit him, for want of better dainties to entertaine them, beſtowed on euerie of them an olde apple, halfe putrified with ſpots. The firſt friend, to ſhew his affection, deuoured his apple hartely, ſound and rotten together as it was. The ſecond, more nice then wiſe, becauſe his was ſpotted in part, diſdainefully threw away the whole. The third, making choice of the beſt, reiected onely the reſt. So doe I wiſh thee, not with the firſt friend, to deuoure the badde with the good: neither with the ſecond, to caſt away that is good becauſe of ſome bad: but with the third, to accept and vſe that is wholeſom, and refuſe that is lothſom. Vale in Chriſto.

Richard the ſecond.

1. Reg. 24.
Pſal. 105. 15.

Rom. 13. 1. 2. 5.
1. Pet. 2. 13. 14.
Tit. 3. 1. 9. 10. 11
Heb. 13. 7.
1. Tim. 5. 1. 17.

Leonard VVright.

A Summons for Sleepers.

AFter that the Apostle Saint Paule had taught the Romaines many notable lessons and rules, touching the doctrine of christian faith, charity, and obedience to Magistrates: In going on to exhorte and perswade them to repentance and amendment of life, hee taketh occasion to speake of time, of sleepe, of light, and of darkenesse. And that consydering the season (saith hee) that it is now time, that we should wake from sleepe: for now is our saluation nearer then when wee beleeued. The night is past, and the day is at hand: let us therefore cast away the workes of darkenesse, and put on the armour of light. &c. Rom. 13. 11. 12.

This worde dormire to sleepe, in some places of the holy Scriptures, is taken for requiescere, to rest: as our Sauiour Christ came to his Disciples and found them a sleepe: Christ himselfe slept in the sterne of the Ship, and Peter slept betweene two souldiers. Againe in some places, it is taken to sleepe in sepulchro, the graue: as Dauid and Salomon slept with their Fathers: Behold saith Iob, I must sleepe in the dust: and Saint Paul saith. The faithfull that are dead, are fallen a sleepe in Christ. But that sleepe which the Apostle doth here speake of: is to sleepe in ignorance, darkenesse and sinne. The way of the vngodly is called darkenesse and shadow of death. To wake vp this kinde of sleepers, and rebuke the world of sinne, is my chiefe intent and purpose in this booke. Which is, no doubt, a thankelesse office, and a very vnthrifty occupation: veritas odium parit, truth neuer goeth without a scratcht face: he that will be busie with væ vobis, let them looke shortly for coram nobis. So long as Micheas prophecied victorie against the Assyrians, he was a trim Prophet: but after when he tolde them the contrarie, they had him in great disdaine. When our Sauiour Christ leede the people, they woulde haue made Ioh. 6. 15. 1. Thess. 5.

[illegible] after when he began to rebuke their naughtie [illegible], they desired to haue him crucified: euen so in these dayes, our daintie eares can hardly abide to heare our vices touched: Much like the foolish Asse, that when he is a loading standeth stocke still, but in taking the load off his backe, doth pearke out behinde. It may aptly be saide vnto our people, as Martiall the Poet saide once to his friends, My friendes (saith he) you will imbolden me to speake the truth, and the truth is this, that you can not abide to heare the truth. He therefore that will boldly vtter his conscience without feare or flatterie, shall hardly escape without imminent daunger. Notwithstanding how odious and despised soeuer Gods Prophets shall seeme to the eyes of the world, they must not be afraid to speake the truth, & to beate down the infection of sinne and wickednesse. How dangerous soeuer it be for Lot to reproue the filthinesse of the Sodomites, yet must he not cease to say vnto them. I pray you my brethren, doe not so wickedly. Though it cost Iohn Baptist his heade, yet must he not forbeare to say vnto Herod, It is not lawfull for thee to haue thy brother Philips wife. Though Nathans message seeme neuer so perillous, yet must he not be afraid to say vnto Dauid, Thou art the man, it is thou that hast done this deede. Elias must not be afraid to say vnto Achab, It is thou and thy fathers house that hath brought this plague vpon Israel. Ionas must not refuse to crye out in the streetes of Niniue, Yet remaineth fortie daies and Niniue shall be destroyed. Our Sauiour Christ sent forth his Disciples as sheepe amongst woolues. I haue giuen thee a face of brasse, as hard as a flint stone, that thou shalt not be afraide to tell my people their sins and offences, saith the Lord. As Christ himselfe tooke all our sinnes vpon him, so ought euerie good christian to take the iniuries done to Christ as his owne. The Lord hateth as well him that iustifieth the vngodly, as he that condemneth the innocent. O Lord (saith Dauid) I haue alwaies hated those that loue not thee, and beene a straunger to those that haue forsaken thy law, Amicum esse licet (saith the Philosopher) sed vsque ad Aras. Dauid would haue no friendes but those that were Gods friendes, nor enimies but those that were Gods enimies, and hee that will beare with the vice of his dearest

Gen. 19.

Mat. 6. 18.

2. King. 12.

3. King. 18.

Ionas. 3.

Mat. 10.

Ezech. 3.

Prou. 17.

Psal. 139.

He that is not with me, is against me, saith our Sauiour.

friends

friendes wherein God is offended, as [illegible] a christian. And he that rebuketh vices where amendment doth follow, killeth the sinner that man hath made, and saueth the man whom God hath made. We reade in the Gospel, of certaine people that were possessed with diuels, which Christ himselfe did cast out, and gaue power to his Disciples to doe the like. But I thinke, in no age from the beginning was there euer so many possessed with diuelish spirits, as in these our miserable dayes. In old time, Agar was more fruitful then Sara: and in our time the Church is so barren, & the world so frutefull to bring forth huge swarmes of wicked impes, that hard it is to finde one corner, calling, or kinde of life without them. We reade of seuen principall or captaine diuels, who haue alwaies borne a great sway amongst men. The first called Lucifer, the diuel of pride and presumption, The second, Belzebub, the Lord of enuie and malice. The third, Sathan, the maister of wrath and disdaine. The fourth Abadon, the patrone of sloth and idlenesse: The fift, Mammon the father of couetousnesse and sundgerie. The sixt, Belphegor, the God of gluttonie and drunkennesse: and The seuenth, Asmodius, the ruler of lecherie and whoredom. And whosoeuer is infected with any of the saide vices, be sure he is possessed with a great captaine diuel, which must of necessitie be cast out, or els of force the man must perish. And surely the Clergie of long time haue beene verie careful and diligent in discharging their duetie herein, so as the immortall seede of the Gospell, since the Apostles time was neuer more plentifully sowne. Notwithstanding the small testimonie of amendment declareth it to bee rather knowne then kept. The people so louingly linckt in league with the diuel, their eares are so deafe, their sences so dull, their willes so obstinate, and their harts so barren, as they haue neither sence to tast, stomackes to digest, nor harts to credit, except it feede their filthie infected humors. I thinke if the preachers should go in sackcloth like Esay, or with yrons about their neckes like Jeremie, yet were there small hope of amendment. If those good auncient Fathers who complained so grieuously of the lewdnesse of their time, did see the horrible abuses and vile corruptions of our age, they would wonder at our follie, and burst out in teares at our

Mark.5.
Mat.10.1.
Luke.4.36.
Luke.9.1.
Esay.14.
Mat.12.
Luke.22.
Apoc.9.
Mat.6.
I gaping Idol.
Tob.3.
Luke.13.31.
Esay.15.
Ier.28.

[illegible] our pitifull dales, when charity is growne so colde, and humanity almost forgotten, no wonde her would wonder, and say: Surely these people are possessed with diuels, they sleepe in sinne, and it is high time to wake them.

Esa.34. And first to beginne with the great rich giants and couetous deuouring cormorants of this land: abundance of wealth hath so bewitched their insatiable mindes, and taken such rooting in their flinty hearts: that neither the feare of Esa.5. God, the infamy of the world, nor hell mouth that gapes for them, can once staunch their greedy desires. There is such ioyning of house to house, ground to grounde, fielde to fielde, land to land, farme to farme, and liuing to liuing: to maintain their proud backes, golden heades and costly throates. Still scraping for superfluitie: that the poore cannot haue to aide necessitie: the one wallowing in wealth, and floting in prosperitie, the other wrestling with need, and so like to sinke in miserie. Prea.4. They haue power to get riches, power to keep them, and time to possesse them, but want heartes to vse them: so as the more goods they haue, the more they desire, and lesse good they doe. A number haue to much, but none haue enough, hauing so much doinges, that they can doe nothing well. They swell with intollerable pride and enuie, oppressing Amos.4.1. their poore brethren, some by force like Lyons, and some by Mich.2.1.2. fraud like Foxes, so that if rich Achab begin once to frowne, all 3.King.21. Westminster Hall and other places to help, cannot keepe poore Naboth his vineyard. Againe, they builde great gorgeous houses, as though they should liue for euer, and surfette with excesse of diet, as though they should die to morrowe: being lesse charitable then the deuill himselfe, who desired to haue stones turned into bread: but they turne and conuert Mat.4. bread and bloud that was woont to feede the poore into stones and bracery: & haue brought the common wealth to common misery. The lasy wretched soules may feede their eyes with gazing: but their bellies may starue for foode. The goods of Christians, by right, should be priuate to no mans lust, but common to euery mans neede, according to their state and calling: But they are prodigally spent in vaine pompe and superfluitie, and made intising baits to draw men to sinne at their pleasure, and repent at their leasure. Hypocrisie and

super-

superstition did bleare the eies of Papists: and ambition and couetousnesse putteth out the eies of the protestantes. In times past, e that held by violence that was not his own: or conuerted other mens goods to his own vse: or sought either by fraudulent or violent meanes to take away their lands or liuings: was accounted a theefe, and the lawes prescribed seuerall punishments, and kinds of death, according to the qualitie of the offence. But if there were commission graunted at this day to hang vp all such theeues & robbers, I think we should rather want gibbets then theeues to furnish them. These worldlings (no doubt) are possessed with Mammon that great maister deuill, they sleepe in sinne, and it is high time to wake them: either they thinke there is no God or I must thinke they are no men.

What meane you my brethren and countrimen? will your couetous mindes neuer be satisfied? Christ hath redeemed you from the world, and will you still be partners with the deuill in possessing the world? It will shortly passe away and perish before your eies: and wil you make it your God? What madnesse is it to repose your felicitie in that which is nothing els but troubles to your bodies, disquietnes to your mindes, cares to your harts, inticements of vice to your children, seedes of enuie to your neighbors, and occasion to our enimies: neuer got without trauell, kept without daunger nor left without grief. Gold is called the bait of sin, the snare of soules, and the hooke of death. It is aptlie compared to a fire, whereof a litle is good to warm a man, but to much will burne him vp all together. Couetousnesse is called the rot of all euil, there is nothing worse then a couetous man, saith Iesus Sirach, nor a more wicked thing then to loue mony: for such a one hath euen a soule to sel. A couetous mans purse is called the deuils mouth: ỹ chariot of couetousnes, is said to be caried of four wheles of vices, churlishnes, faint courage, cotẽpt of god, & forgetfulnes of death: it is drawn by two horses called greedy to catch: & holfast, the carter that driueth it, desire to haue, and the carter hath a whip called, loth to forgoe.

a. Pet. 3.

Prou. 15. Prou. 31.

Eccle. 31.

1. Tim. 6 Eccle. 10

Barnard.

If rich worldlings would weigh with themselues, the great wealth they possesse, and the litle good they doe withal, What intollerable euils they haue cõmitted, and how much

better they might haue done: how apt they are to offend, and how slow to amend: they would be ashamed to liue, and in great feare to dye. It is hard (saith our Sauiour) for a rich man to enter into the kingdom of heauen, they are more
Mar. 10.25. hardly conuerted vnto God then poore men, for three causes.
Mat. 19.23. First, for that pride is alwaies annexed vnto riches. Secondly, the hart of a rich man is choaked with worldly cares. Thirdly, for as much as they are indued with temporall comforts, they haue small regarde vnto spirituall consolation. Woe be vnto such greedie worldlings and fat bulles of
Abacuck. 2. Basan, as couetously gather together euil gotten goodes,
Amos. 6. that they may set vp their nestes on high to scape from misfortune: which wallow in wealth and prosperitie like pampered oxen preserued for the day of slaughter, kicke at their
Iob. 21. Esay. 34. Iere. 12. duetie, breake the hedge of their boundes, and runne where they list: for without speedy repentance they shall shortly be
Psal. 22. turned into hell, and all the people that forget God. Woe be
Amos. 6. vnto the proud welthie rulers in Sion, that sit in the chaire of wilfulnesse, and lye vpon soft couches, and beddes of Iuorie, selling their birthright with Esaw for the Potage of
Gen. 25. Wisd. 6. pleasure: for they shall be sore punished. Goe to now you
Iere. 25. rich worldlinges and Rams of the flocke which liue here in pleasure and wantonnesse (saith the Apostle) Weepe and
Iam, 5. howle for the miseries that shall come vpon you: for the day is at hand, when you must yelde account of euerie pennie you haue receiued and were put in trust withall. When without speedie repentance your welth and prosperitie shall
2. Pet. 2. be turned into scarcenesse and penurie; your ioy and gladEsay. 34. nesse, into sorrow and heauinesse: your mirth and pleasure into lamentation and mourning: your peace and securitie,
Mat. 8, 12. Psal, 11. into miserable calamitie: and your daintie diet into weeping, wailing, and gnashing of teeth: fire and brimstone, storme
Mat. 26.26. and tempest, this shall be your portion to drinke. What profiteth it a man to gaine the whole worde, and yet loose his own soule.

If a noble man sending his seruant about his affaires, shall commit his money into his handes vpon trust; with a commandement in writing how to lay it out: thus much vpon such a thing, and thus much vpon such: if that seruant when his maister shal call him to account: shal say vnto him:

thus

thus much I ſpent vpon pompe, pride, and ſuperfluitie, and thus much vpon riote, whoredom and banitie, ſo as I could ſpare litle or nothing to beſtow as you commanded: he would ſurely take that malapert fellow by the eares, thruſt him out of his ſeruice, and commit him to priſon for his ſawcineſſe. Euen ſo hath God himſelfe, the Lord of all Lordes, made and appointed rich worldlings his ſeruants and ſtewards, committing his treaſure into their hands vpon truſt, with a commandement in writing, to beſtow it in helping and relieuing his poore diſtreſſed children, whom he hath choſen to receiue the glad tidings of his goſpel, and be heires of his kingdom, whom he hath left here in his owne ſtead, to ſupply his own abſence, and whatſoeuer is done to them, his pleaſure is to accept it as done to himſelfe. It was promiſed Moyſes for a bleſſing, that the land where he dwelt ſhould neuer be without poore people. He that conſidereth the poore and needie ſaith the Pſalmiſt, the Lorde ſhall deliuer him in the time of trouble, but he that hath this worlds good, and ſeeth his brother haue néede, and ſhutteth vp his compaſſion from him, ſaith the Apoſtle, how dwelleth the loue of God in him.

Mat. 11. 5. Iam. 2. 5. Luke. 6. 20. Ioh. 12. 8. Mar. 14. 7. Deut. 15. Pſal. 41. 1. Ioh. 3. 17.

Be not deceiued my brethren, God will not be mocked: as worldly riches are Gods good bleſſinges, to ſuch as can vſe them: ſo are they his fearefull curſes to ſuch as abuſe them. You ought to ſpare neither goods nor lands to maintain the law of charity. Seeing he that hid his talent was caſt into vtter darkeneſſe, no doubt, ſuch wicked Stewardes as doe not onely hoorde vp, but alſo waſte, miſpend, and abuſe the Lords talents, ſhall be ſore puniſhed.

Galat. 6. 7.

O Diues diues, non omni tempore viues,
Fac bene dum viuis, poſt mortem viuere ſi vis.
Da tua dum tua ſunt, poſt mortem tunc tua non ſunt.

Barnard.

He that ſtoppeth his eares from hearing the poore, ſaith the wiſe man, ſhall cry himſelfe and not be heard.

Prou. 21.

It is true in deed that euery man ought to haue an honeſt care for his familie: nature doth teach it, reaſon doth perſwade it, the word of God doth alow it, and he is worſe then an infidell that neglecteth it: yet not for ſuperfluitie, but according to his ſtate & calling, to aide neceſſitie: and that after the rule of our Sauiour Chriſt, firſt to ſeeke the kingdom of God and then he will bleſſe all his labors, and encreaſe his ſtore.

Mat.6.33. store, so as he shall alwayes haue sufficient: it is not abound-
dance, but the Lords blessings that maketh rich. Prosperi-
Prou.10. ty saith Salomon, doth follow liberality: so that hee which is
Prou.17. liberall to the poore, shal neuer want: and daily experience
Prou.28. teacheth how God doth commonly blesse the good housekee-
per with great plenty; when hard patching prowlers haue
2.Cor.9.10 often such scarcity, as all men wonder how the diuel they
Pro.12. make it.

An other intollerable mischiefe, is that incurable canker of vsury, which hath brought many an honest man to misery.
Iam.5.13. It is the office and duty of a good christian, whom God hath inriched with plenty, to be alwayes ready and willing either by liberall giuing, or charitable lending, to help, comfort and relieue his poore needy neighbors in distresse. The law of nature doth teach it: the rule of charity doth will it: and Christ
Mat.7.12. himselfe doth commaund it. Whatsoeuer you would that men
Leuit.25. should doe vnto you, do euen so vnto them, for that is the law and the Prophets. If thy brother be impouerished and fallen
Deut.15. in decay, thou shalt relieue him. Thou shalt open thy hand to thy poore brother, and lend him sufficient for his neede. From
Mat.5.42. him that would borrow, saith our Sauiour Christ, turne not away thy face. He that hath pitty on the poore, saith Salo-
Prou.19. mon, lendeth vnto the Lord: and looke what he layeth out, it shall be paide him againe. Seeing then, that God himselfe
Mat.10.29. the author and giuer of all good blessings: and without whom not so much as a sparrow falleth vpon the ground; whose promise is euer most certaine and sure yea and Amen: will be surety for his poore afflicted members, and pay their debts to the vttermost farthing. Sure there is no honest nature, nor true christian heart, hauing any sparke of grace or feare of God, knowing himselfe to haue store to help his poore ne-
They that feare the Lord will not mistrust his word. Eccle.2. Iam.2.16.13. uy neighbor in distresse, that contrary to his owne conscience, either would or durst so dissemble and mocke with his heauenly maiesty, as to answere him with excuses.

As loue and charity, are two speciall fruites of faith and religion: so are free gift and fauourable loue, two special fruits of loue and charity: and most certaine tokens to know a pitifull christian from a cruell infidel.

And as we are commanded to lend, so are we to lend freely without vsury. Thou shalt not oppresse or bite thy brother with

with gaine or vsurie: for that is not to helpe or releeue, but rather to impouerish and vtterlie to vndoe them: Cursed be that lone that bringeth borrowing to begging.

An olde dog and an vnhngrie flea is said to bite lore, but the couetous vsurer biteth sorer: hee that is catcht once in the vsurers bondes: is much like a bird snared in a lime bush, the more she wrestles, the faster she is. Cato being asked what it is to lend vpon vsurie, answered, Quid hominem occidere? Saint Barnard would haue a man rather to doe any slauery, then sell his patrimony: yet rather to sell his patrimony, then borrow vpon vsurie. Chrisostome compareth vsurie to the sting of an Aspe, whose venemous infection casting the partie into a pleasant sweete sleepe, disperseth so into euerie member of his bodie, that presently hee dieth: euen so the borrowing vpon vsurie seemeth sweet for the time, but in the end the venemous infection thereof will so runne through his substance, that all that he hath is sone conuerted into debt.

Exod. 22. Pro. 28.

Ciceron offic. lib. 2. Barnard vpon the canticle. Sermon. 39. Chrisostom vpon Mat. 5.

These are the deuouring caterpillers of the common welth, whose eares in respect of any gaines, are as deafe as a doore naile, their eies as blind as a beetle, their heartes as harde as a flint stone, and their pouch as greedy as hell mouth. An vsurer is worse then Iudas, who after he had solde Christ but once repented, and restored the money againe: but the vsurer selleth him in his members continually, and yet neuer repenteth nor restoreth the money againe: hee is compared to infectious leapers, vnmete for any Christian assembly, or to a noysome hog, for that he is neuer profitable till he die, that his friends may strine for his wealth, the wormes for his carcasse, and the deuils for his soule. We are taught in the holie Scriptures to reiect him that is an heretike, after the first and second admonition, as a firebrand of hell, knowing that such a one is peruerted, and sinneth euen damned in his owne iudgment. And forasmuch as the vice of vsurie is directly against the commandement, and yet most wilfully & obstinately is practised after so many and vehement admonitions, I think it verily in those so often warned, a sin against the holy ghost, which shall neuer be pardoned, neither in this world, nor in the world to come: but euen as Lucifer was cast downe from heauen into the horrible dungeon of hell for pride: so shall they be cast headlong downe from the earth, to frie in hell

Titus. 3.

Exod. 22. Mat. 12. 31. Mark. 3. 29. 1. Ioh. 5. 16. Psal. 15.

torments for couetousnes. So lothsome was that filthy broode in times past, that they were excommunicate, as vnworthy to come in any christian congregation, nor suffered to be buried in christian mans burial: and if they fel in pouerty, it was not lawfull for any man to releeue them, neither might the Minister in time of sicknes resort to exhort them: but were suffered to die like dogs, as they liued.

Some thinke to qualifie the offence, by taking somewhat lesse then ordinarie: but we may not seeme wiser then the holy Ghost: there is no more meane in this vice, than is in theft adultery and murder, He that stealeth a penny is a theefe, as well as he who stealeth an hundred pound: he that committeth fornication but once, is giltie as well as he who hath offended a dozen times: he that killeth but one man, breaketh the law as well as he who hath killed twenty: and he that taketh out a pennie of gaine, is an vsurer as well as hee who taketh ten pound. Though the dog bite sorer then the flea, yet the flea biteth. Adam thought it but a small offence to bite the apple, but he was banished from Gods presence for breaking his commandement.

Some would cloake their vsurie by fraudulent bargaines and sales: but though such subtill worldlings, voyd of al conscience, charitie, and feare of God, bee neuer so craftie and politike, to seeke some meanes by wrestling of lawe, to run headlong to the deuill, yet God will not be mocked: trueth is truth and falshood is falshood. Whatsoeuer is lent out either in money or wealth: if the lender receiue more in gaine then he deliuered out, it is vsury: the alteration of the title cannot take away the badnes of the vice.

Deut. 23. Ezech. 18.

Some to auoid the name of an vsurer, deny to lend anye at all, who in flying of Scylla fall into Charibdis, and in steed of an vsurer become a manslayer. The commandement hath two branches, to lend and to lend without vsury: so is there two waies for couetous rich worldlinges to run headlong to hell, the one by lending vpon vsury, and the other in not lending at all: and to die for it, they will thither either by the one way or by the other: and seeing they wil needs go, I thinke better to send them that way, by which other may haue some vse of their mony, than to stop the way clean vp.

Psal. 112. 1. Ioh 3. 17

These

These vsurers (no doubt) are possessed with some great mal-ster deuill: they sleepe so deadly in sin, that it is hard to awake them, and therefore I leaue them.

Some thinke the borrower to be an offender as well as the lender, but I am not of that mind: for God knoweth the poore soule, whereas he is inforced through extreme necessitie, without any euill intent, would be glad to borrow freely: but he is constrained to pray harkely, and pay dearely: and so long as the mind and intent is not defiled, no sin is committed: as a woman that is abused by force against her will: or he that being in peril vpon the seas casteth his goods out of the shippe to saue his life: or he that is beset with theeues, giueth his purse freely, least his throat should be cut violently.

Ier. 15. Esay. 24.

The next grieuous abuse in this land, is the corruption of iustice, by meanes of to many ambitious Lawyers, who swarme as thicke now as the Friers in times past, and are as couetous as they were superstitious: and as those wilfull beggers were maintained of deuotion and charitie, and the marchants are enriched through pride and brauery: so doe they liue by malice and enuie: by whom our good lawes are abused, as though they had bene made rather to enrich the lawyers, than for execution of iustice, and become like spiders webbes, where great flies passe easily through, but litle flies are strangled: or a bait to catch birdes: the lawyers are the fowlers, the Iudge the net, and the poore clients the birdes: for though their cause were neuer so plaine and sure, yet were he much better to giue halfe the price of his coate at the first, than to defend the whole through briberie and corruption of iustice. So long as their clients continue in greasing their insatiable handes with vnguentum rubrum, they seeme to fele their matter, incourage them to proceede, and extolling their cause, as though the day were already won, till they haue drawen all the money out of their purses, and the marow out of their bones: at last when all is gone, so as they cease to fede them, as the Crow doth her brats: then wax they colde as a stone, and finding one cauell or other, sende them home to agree amongest their neighbours: ah fooles, so they might haue done before.

To offend the good I meane not, & to spare the wicked I may not.

To sel iustice is intolerable but to sell iustice is either briberie or plaine knauerie.

They are much like a bramble bush standing in ỹ midst of a plain field, wherunto the poore shéepe in time of cold stormes

ronne for succour and harbour so long, till at last by litle and litle, being robbed of their fleeces, are sent away naked. There is a prettie storie of a blind man, who caried about his fellowe being lame, these in the way by chance finding an oyster, fell at debate which of them was most worthy to haue it, the one alleaging his eies, the other his legges: at last agreeing to be iudged by the next man they should meete, happened vpon a Lawyer, who taking vpon him to end this strife, opened the Oyster, gaue each of them a shell, and eate the meate himselfe.

They let the man goe that offended, and punish the purse that neuer offended.

Thus vnder a cloke and colour of iustice, they haue prowled and scraped together the chiefe wealth and fat of the land, to the spoyle and vtter vndoing of many an honest poore man: whose prond gorgeous attire, doe plainly shew, they intend to robbe a sort of contentious fooles purses to pay for the, by whō they are maintained to swim in silkes, while themselues roist in ragges.

These Layers therfore are surely possessed with some great maister deuill, they sleepe in sinne, and more dangerous then profitable for me to awake them: But I will pray vnto God to conuert and amend them.

All such, whose beginning is pride and ambition, most certaine their end will be shame and confusion.

Not to keepe the law is iniquitie,
And not to mitigate the same is tyrannie:
Pittie without equity, is plaine partialitie,
And iustice without mercie, is extreame iniurie.

Corrupt Lawiers are no doubt a scourge of God, sent in the olde age of this froward world, to plague such wrangling and contentious men, as of an obstinate, wilful, and malitious stomacke, refuse to haue their matters ended at home amongst their quiet neighbors, according to Gods law: for as sinnes & disobedience do increase, so are punishments and injuries heaped one vpon another.

Prou. 25. 1 Co. 6.

There came on a time before Alexander Seuerus, two Christians proudly contending and accusing each the other, whom the good Emperour forbad to name themselues Christians any more, for that their pride and malice declared them to be no followers of him whom they professed. But if Alexander did see howe malitiously the people of our age doe bere-

tolle,

tosse and turmoile one another in the law (not for corruption of euil manners, but rather that one may enioy the goods and possessions of another, without either right, conscience or charity: some neuer at quiet with themselues vnlesse they bee at strife with their neighbors, and then seeke to abuse law and iustice, as a cloake to purge their crooked stomackes, where some pay so deare for a purgation, that he is constrained to liue in misery all his life after) he might well thinke and say, Surely these people are not inspired with the spirite of God, but rather possessed with some great captaine diuel, they sleepe in sinne, and it is high time to wake them. Yet some are enforst either to trie law, or loose right: to whom there be four things requisite. First a iust cause. Secondly, a true and faithfull counsellour to plead the same. Thirdly a full purse to feed the lawyers. And fourthly, a sure friend to solicite his cause to the iudge, and procure expedition, or else, if the matter bee doubtfull, to prolong the time: to the end, his aduersary being wearied, may seeke to compound. This lesson I had of a Lawyer.

One poore man oppressing another by violence, is like a continual raine that destroyeth the fruite. Prou. 28. He that of wilfulnesse delighteth in law, Shall strue for a cockes combe and thrine as a daw. Tusser. Preach. 3.

Amongst a number of intollerable abuses in this common wealth, the corruption of negligent officers is not the least. The office of gouernement is of many desired, but of few well executed: they professe equity and iustice, yet will neither take wrong nor doe right. They are apt and readie to reuenge euery little trifle committed against themselues, but regard not most grieuous offences committed against God: against him they fauour, the truth will not be heard: but against him towardes whom they haue conceiued some secret displeasure, they will not sticke to set their hands and seales. They suffer al the Countrey to be choaked and vered with filthy whoremongers, drunken maltwormes, and idle vagabonds, whereas the filth of a priuy, the stinke of deade carrion, and the ordure of cities do not so much infect the aire, as that cursed crue infecteth the common wealth: and yet these horrible vices remaine still vnpunished, borne withall, and lightly passed ouer, so long, til they are growne almost incurable. Againe, they make difference betweene the offences of rich men and poore men: the one is sore punished, the other for a priuy bribe scapeth free, so that priuate commoditye banisheth generall honestye: the lawe is torne in

pieces, right and iuſtice can take no place. Ephraim is oppreſſed by tyranny, violence beareth ſway, might ouergoeth right: the poore are deſpiſed, the wicked aduanced, vice vnpuniſhed, vertue vnrewarded, and good lawes vnexecuted, and therefore better vnmade.

Habacuc. 1. Eſay. 5.

Dat veniam corus, vexat cenſura columbas.

Yea, Democritus would laugh to ſee great theeues hang vp litle theeues: And Heraclitus weepe to ſee vicious men extolled, and vertuous men diſdained: they haue turned true iudgement into bitternelle, and the fruite of righteouſnelle into whoredome. In Iſrael might none bee choſen a Rabbine till hee could ſpeake ſeauen languages: but I thinke a number of our officers are rather poſſeſſed with ſeuen diuels. Solon being aſked what beſt preſerued a common wealth, quoth he, when ſubiects obey the magiſtrate, and magiſtrats the lawes: but they ſleepe in ſinne themſelues, and ſuffer others to doe the like, and therefore it is high time to awake them.

Amos. 6.

2. Cor. 19.

Forаſmuch as officers appointed in authority to gouerne in the Church or common wealth, doe not execute the iudgement of man, but of God himſelfe, who ſeeth the very ſecrets of the heart, who hath neither reſpect of perſons, nor receiueth bribes: It ſtandeth them in hand to be wiſe, diligent, and circumſpect in their callings: to examine by lawe, direct by iuſtice, and conclude by conſcience: to keepe equity, and deliuer the oppreſſed: for as thoſe that gouerne well, are accounted worthye of double honours, ſo are thoſe that neglect their duety, worthy of double puniſhment. Mercy is granted to the ſimple, ſaith the wiſe man, but thoſe that are ſet in authority, ſhalbe ſore puniſhed.

Ierc. 22.

1. Tim. 5. 17. Luke. 12. 47. Wiſ. 6.

Though our Preachers haue bene very painefull and diligent in diſcharging their duety in ſome meaſure, yet is there noted great fault in many: who haue gone ſo farre in ſeeking reformation in doctrine, that the people are growen to a plaine deformation in life and manners; againe, they make great outcries againſt vice in generall tearmes, but either they dare not, or will not tell men their particular faults to their faces: againe, they are very vehement and hot as a toſte in reprehenſion, amongſt the inferior ſorte where ſmalleſt offences are, but in ſpeaking againſt extortion, oppreſſion,

tion, bribery, & such other horrible crimes raigning amongst the superiour powers, they are very faint, and colde as a stone. And as a learned man said once, they are like corkes nipped with kites clawes, they cackle, but they crowe not. Againe, they haue gone so far beyond the bounds of modesty, in searching and ripping the blemishes and infirmities of their fellowes in open place, as their calling is almost brought to an open contempt.

Spirituall pastors amongst our elders, were had in great estimation and credite, but in these our wretched dayes, they are rather disdained, enuied, & despised, insomuch as though a graduat in schooles, or a Gentleman by birth, yet the very habite and name of a minister, seemeth to disgrace his credite and estimation, as euery inferiour person is preferred and thought worthy to take his place before him. And as the foure cardinall vices in the superiour sort before touched, are most grieuous to the people, and cause of great inconuenience in the common wealth: so there be three sortes of men most grieuous to the clergy, and chiefe cause of that intolerable contempt of their function.

The first are couetous Patrones, who are so greatly infected with the golden dropsie, as their church doore will not bee opened without a siluer key. He that will haue a Church liuing (what other good gifts so euer he bee indued withall) hee must needs bring this learning with him, to know who was Melchizedecks Father and Mother, or else a dishe of maister Latimers apples, or he may cough for any benefice.

The Prophet Dauid being willing to shew kindnes vnto Hannon, as his Father Nahas had shewed fauour to him, 2. King. 10.
sent his seruants to comfort him in his heauinesse: but the 2. Chro. 19.
Princes & nobles of Hannon perswading him that they were spies sent to search the Citie, tooke Dauids seruantes, and shaued halfe their beardes, and cut off their garments hard by their buttockes, and so sent them away. And euen in like manner doe greedy Patrones deale with poore Ministers, whom God hath sent vnto them with the Gospell of peace, gelding paring, poling, and cutting off the beardes and skirts of Church liuinges, so as they are made but seruantes and slaues to their Patrones, and brought so bare for the most parte, that they haue not sufficient to maintaine themselues

liues with thin diet and simple clothes, and liue out of debt, nor able to giue a draught of small drinke at their doore: so as after their decease, a number of their wiues and children may goe beg their bread.

In times past, not onely the Papists of blind zeale, but also the very heathen haue bin alwayes very beneficial & bountiful to their Priests and soothsaiers. Pharao was a cruel tyrant, yet in the time of famine hee had a speciall care for his Priestes. Iesabel a most wicked Queene, yet fed she dailye at her table foure hundred of her graue Priests: the popish clergie, whose doctrine was nothing but deuises and fancies of men, were holden in such reuerend estimation, that nothing was thought too much or too good for them.

Gen. 47.

3. King.

But the poore Ministers of the Gospel, bringing the glad tidings of saluation, are contemned, despised, reuiled & defaced, and their liuings pinched, bribed, polled, pined & grutched at: euery little being thought too much for them, and made a pray to euery catchpoll and pelting officer, that if it were not for the fauourable kindnesse of our gracious louing Queene, a number had ere this day bin constrained to leaue their function, and lie their Countrey for want of liuing.

It is written howe Dionisius comming to a Temple where Images were clothed in costly coates of siluer and gold: These garments (quoth he) are too heauy for Summer, and too colde for Winter: and so taking them away, cloathed them in linsey woolsey. These (quoth he) are more light for summer, and warmer for winter. And euen in like sort both Patrones and people in these dayes, doe seeke what possible they can, to spoile the Clergy of tithes, lands, and al Church liuings, and thinke a cloake of linsey wolsey good inough for them: not like innocent sheepe, that willingly yeld their fleeces, but noisome Goates that butte with their hornes. The good olde benefactors are gone, and new start vps, who neither feare God nor diuel, supply their places. Abraham, Lot, and Iob we haue not. Captaine Cornelius and olde father Mobie are blacke swannes amongst vs. Elias cannot finde his hostelle of Sarepta: Paul the purpurelle nor Peter the Tanner: but many a churlish Nabal and greedy cormorant, to pinch and pol from vs what possibly they can, these Patrones therefore are surely possessed with some great cap-

taine

taine deuil, they sleepe in sinne, & it is high time to wake them.

If the Ambassador of an earthly prince, being sent in friendly manner to his subiects, should bee so vncurteously entertained, as a number of Gods messengers are in England, no doubt he would be reuenged. If those that sold doues deserued to bee whipt out of the temple, sure our Churchpollers who sell the temple it selfe, as Iudas sold Christ, deserue to be hanged vp in the temple.

The second sorte, are an intollerable crewe of double faced officers, put in trust to see the Princes lawes obserued, ecclesiasticall discipline executed, and contemptuous persones punished, who priuily, both fauouring, furthering, and maintaining the causes of diuers disordered and seditious scismatikes, that boldly through their sufferance, dare presume to controll, gainsay, and stand against her maiesties lawes established, to seede whose humors some commonly vse, vnder the title of an exhortation to the Clergy, in their accoustomed assemblies, at Sinods and generals, to seeke in open place with bitter inuectiues, disdainfull glances & most odious termes, to discredite and deface them. Beating into the peoples heads there present, that their pastors are no better then ignorant asses: meaning all such as shew them selues obedient to publike order. Whereas in truth to speake generaly, there was neuer a more learned Clergy in any Church since the Apostles time, then now in England, insomuch that the meanest sort, for the most part, are better able to teach and instruct the plaine people of their parish, in faith and good manners, then most of those spitefull spurring officers, are to speake in such a learned audience. I see no reason therefore why they should be likened vnto asses, except for bearing so quietly the heauie burthens and intollerable extorcions, which those greedy prowling cormorants doe daily lay vpon them, being so pinched and prowled, that their very liues are bitter vnto them: otherwise they are not so like the nature of Asses, as themselues are like the nature of foxes, whereupon this question may arise, whether asses or foxes be more tollerable basts in a common wealth: these peeuish officers therefore, are possessed with diuels, they sleepe in sinne, and it is high tyme to awake them: the Lord of his mercy conuert them, or els of his iustice confound them.

Mar. 11. 15. Mat. 23, 23. 24. 25.

The guiltles will not grine although the galed grudge.

Iudas.

2, Tim. 3.

Amos. 3.

Exod. 1.

The third cauſe of contempt in the miniſterie, is this: Whereas in times paſt, the Church had but few teachers, and
1. 3.1. many learners: it is now giuen to haue many teachers, & few learners: It was thought in olde time, there were but ſeuen wiſe men amongſt the Grækes, and we think nowe there bee not ſo many fooles amongſt vs. We all glory of our knowledge, and preſume of our wiſedome, and this commeth
Rom. 12,16. to paſſe through the number of ſcholers in this land, who doe not onely encreaſe and multiply daily without meaſure, but
It is meant by ſuch ſcholers as will be rotten before they be ripe. alſo for want of right choiſe of good natures, the greater ſort being fantaſticall wilfull and wayward, whoſe witte being ſtrained againſt kinde, become diſordered, diſquiet and ſeditious: for it is hard to make ſtraight by arte, that which is made crooked by nature, when learning & eloquence is graft in a wrangling, ſtuborne and contentious diſpoſition, it is a dangerous thing. For as in a good man, learning is the armour of vertue, ſo when it hits in a wicked perſon, it is able to worke much miſchiefe. It is ſaide, that fooles ſet neighbors at variance: but a malitious perſon hauing witte, learning and a plauſible tongue is able to ſet kingdomes by the eares. One ſcabbed ſheepe will infect a whole flocke, and
A ſelfe willed foole is a perilous beaſt. one terring ſtring bringeth a whole noyſe of muſick out of all tune, and one buſie headed fole, that is learned, able to bring a whole countrey out of all quiet order: and as too few breede conſumption, ſo too many breed ſurfets: for certainly, there is no more noiſome member in a common wealth, then a profeſſed ſcholler vnbeſtowed to liue by his profeſſion: his conceite his lofty, and his life loitering, whoſe idleneſſe ingendreth diſdainfulneſſe to labour, which through long ſufferance, muſt needes in the end, grow to ſome great inconuenience. By this meanes the Church is peſtered with a ſorte of buſie vainegloryous ſoules, puft vp with a certaine ſpirituall pride, through a vaine opinion conceyued of themſelues, euery one hauing a Church platte or common wealth in his heade, who diſpiſing the iudgement of their elders, runne on raſhly before them, till they haue fallen into intollerable errors. And hauing a great deſire to bee taken for ſingular wiſe men, zealous profeſſors, and diligent builders, looke grim and bigge with a hauty ſtearne countenance, much like a windy egge, or a blowne bladder. And caſting off

the

the yoke of obedience, hauing a pride to bee pœnisshe, neuer ceasse brabling and broching of newe frantike follies, spreading of sects, and sowing of contention in the Church, being further wrapt in deuotion, then they can passe through with discretion: and vnder the colour of zeale, they rouse and rage without all measure: much like new wine, which without some vent, is like to breake the casske, as though Gods spirite inforced man to passe the boundes of christian modesty. Titus.3.

These, like euill birdes that beray their owne nest, or hatefull snatching curres, neuer ceasse barking and railing in open audience at their fellow ministers, yea and such as their faultes and blemishes being rightly waighed, are fewer in number, and lighter in waight then their owne, whose innocent liues are able to confute their viperous slaunders: vtterly despising all those in whom they see any infirmity in man, as though themselues were some airie spirites. Especially, such as they perceiue more pleasant and sociable of nature, or more delighted in mirth and honest passtime for their health and recreation thein agreeth with their owne Stoicall disposition: or if his gifts in preaching doe not altogether satisfie their fantasticall humors, and his doctrine applied to the seditious vaine: though the man be neuer so honest in life and conuersation, nor so carefull and diligent in discharging his duty according to his talent: yet in the ende of these vehement accusers, he is a dumbe Dog, salte without sauoure, a bell without a clapper, and a feeder without food: the children (say they) do cry for meat, but he hath none, neyther for himselfe, nor them, except they will haue whole loaues: as though he could doe nothing but cast the Bible at their heads. Such a wise reason made that late sprung vppe heretike Browne, a brother of theirs, when he compared God to a man that loued potage well, that as a man might bee glutted with too many potage, so might God with one prayer often saide. Luk.6.36, 42.

Thus they accuse without truth, iudge without authority, and condemne without triall, whereby the poore ministers of the Church, who of a good conscience, doe keepe themselues within compasse of order, and indeuour to continue the people in due obedience to the same, are despised, defaced, and shaked vppe in open audience, as though

they were moſt grieuous and notorious offenders, yea Iesabell was neuer more madde againſt the true Prophets, Herod againſt the innocent, nor the Scribes and Phariſies a-
Col. 3. 3. 8. gainſt Chriſt himſelfe, then theſe ſeuere cenſors are againſt their poore brethren, to bring them into hatred and diſcredite amongſt the people, to the end, that by one meanes or other, they might hitch them out of their liuings, and enioy it themſelues. Yea ſuch is the miſery of our dayes, when youth are ſo fantaſticall to inuent, and age ſo ſenſeleſſe to credit, that the one is brought into fooles Paradiſe, & the other into open dotage, being thought a thing ſeemely and tollerable for a
1. Tim. 6. 7. young ſcholler of ſmall learning, and leſſe wit, before he be either ripe in knowledge, gouerned in life, or reformed in
3. King. 12. manners, to pricke vp into the Pulpet, bluſhing like a blacke dogge, to controll, diſcredite, and deface the auncient graue Biſhops, and reuerend learned Fathers of the lande: much like as a proud beardleſſe Boy ſhould ſit in a chayre with a rodde in his hand, teaching: and S. Auguſtine and Chriſoſtom to ſay their leſſons: In whoſe iudgement they are but laſſe loyterers, dum Dogges, popiſhe doctors, men pleaſers, and their Churches no better then dennes of theeues, beyng growne ſo farre paſt ſhame, and voide of all humanity, that now they fall from reaſoning to plaine round railing, ſcoffing, iearing, deriding and threatning of buffets, with bent fiſtes: in ſo much that no ſtate or degree can ſcape their venemous tongus. They looke like Lions, leare like Fores, hiſſe like adders, barke like dogs, and if they durſt, they would bite like Tigers: ſo maliciouſly meaſuring other mens doinges by the croked line of their own imaginations, that I thinke if wiſe Salomon and learned Paul were here in theſe dayes: the one would be taken for a fole, the other for a mad man, Dumbe Dog is a great word in their mouthes: that Sermon where Dumbe Dog is left out, is not worth a pin, it ſits not their fancie: for why? their whole felicity, is in barking and ſnatching, yea rather then ceaſe, for want of other, they would barke at the Moone and ſeuen Starres: They are much like the Dog that Cicero ſpeaketh of, that beyng ſet in Capitolio, a tower in Rome to fray theeues, left the theeues and fell a barking at true men, whoſe doctrine and example
Mat. 7. 15. 16. of life, tends onely to this end, to driue the Queenes ſubiects

to

to a lothsomenesse and misliking of the present gouernement, and order established, to discredite her Maiesties supremacy, to deface her ministery, and contemne her lawes, to surfeit the Church with Schismes, and infect the common wealth with factions. And if wisedome in time do not preuent it, then folly in triall will surely repent it.

To vse the laudable ceremonies of the Church, they make it an heinous offence: but in disobeying the Princes lawes, backebyting their superiours, slaundering their brethren, disquieting the Church, abusing the office of godly preaching by their vaine seditious prating, they make no offence at all. They seeme very diligent and studious, but it is rather for nouelties, and variety to make an eloquent show, that by the perswasible wordes of mans wisedome they may delight itching eares, then for sound doctrine to conuert sinfull hearts: they vse cunning perswasions with faire golden phrases, but as Absolon did to steale away the heartes of the people from Dauid: they proclaime publike fastings, but as Iesabel did to kil Naboth. For vnder colour of reformation, they seeke to robbe God of his honour, the Prince of her due, and the Clergy of their liuings: being as is supposed instruments of some others, who by their meanes seeke to make the Church a marke to shoote at, and a carcasse to pray vpon, to the spoyle, ouerthrow, and vtter confusion of Church, learning, religion, and all. Deuisers and fanciers were neuer good either for Church or common wealth. So Iudas vnder pretence of holinesse, desired to haue the ointment solde for a great summe to relieue the poore withall: but his purpose was to get the money into his owne bagge: so was it pretended that the lands of Abbies, Colleges, and Chauntries, should haue beene imployed to the inriching of the King, maintaining of schooles, and relieuing the poore, but they are put to maintaine pompe, pride, and superfluity. Faire wordes and wicked deedes deceiue both wise men and fooles.

1. Tim. 1. 6. 7.

2. King. 15.

3. King. 12.

Marke. 12.

Thus when vnder the name of a Sermon, these great builders haue tolled their fantasticall doctrine, such as Peter neuer planted, nor Paul neuer watered, before the light beleeuing multitude, with such an outward shewe of holynesse, that Lady hipocrisie her selfe could not more fitly handle the matter, spitting out their poyson with cutting girdes, disdainfull

Mat. 23. 24.

dainfull glikes, and prety biting nips, against orders established, Bishops, Ministers, Magistrates and all, so far as they dare. Then like vnto the late rebels that rose in the North, in the end of their traiterous proclamations, to blind the multitude, pray for the Quéene, full coldly and craftily God wot: and forasmuch as al is done vnder the title of preaching, whatsoeuer they say, all is taken in good part, and greatly commended without controlment or danger of punishment.

Esay. 56. Phillip. 3. Iude. 2. Peter. 2 2. Cor. 12. 2. Tim. 3. These are not those dombe dogs which the Prophet speaketh of, but those barking curs, and proud stubborne, and disobedient murmurers, false accusers, authors of sectes, and despisers of authoritie, which the Apostle speaketh of. These foolish Prophets and false dissembling liers that are wise in their owne conceites, follow their owne spirites, and speake where they sée nothing, which Esay and Ezechiell speaketh of, and those Pharasaicall hypocrites, which say vnto those that come nigh them, touch me not, for I am holier then thou.

Esay. 5. Ezech. 13. Esay. 95.

These are no vnpreaching Ministers, but rather vnministring preachers: for so they might haue as great lordship and superioritie ouer their parishes, as the Prince hath ouer the realme, the Bishop ouer his diocesse, or the Pope in time past ouer the Church: to teach what doctrine they fancie, establish what lawes they like, and obserue what orders they list without controlment, they are contented at Christs commaundement to goe forth and preach. But if he will haue any sacraments ministred, he must go himselfe for all them, for it goeth against their consciences.

Mat. 28. 19.

These are no lasie loiterers, but diligent féeders, such as John Leaden, Dauid George, and Knipper Doling in Germanie, apt and ready to sow schismes in the Church, factions in the common wealth, and set the countrie together by the eares. They are not idle, but sure they were better be idle then so busily occupied, in applying their wittes by art and learning, to worke dissention and mischiefe in the harts of the people. They féede in déede, but their food is such as can hardly be receiued without danger. Whose hipocriticall puritie, churlish stearne countenance, disdaining to giue men their titles of honour, priuie conuenticles, and condemning our Christian order in baptizing of Infants, do manifestlie shew them no other, but the very sect of Anabaptistes. And if that

graue

graue, reuerend and learned father D. Whitgift now Archbishop of Canterburie, had not stept in in time, to withstande their subtile and peruish deuises: wee had ere this day felt as great hurlie burlie in the Church of England, as was of late yeares by their predecessors in the citie of Munster,

John Sleidã in his Com.

These are not hirelings in stead of shepheards, nor wolues in stead of hirelings, but rather deuils in stead of wolues. For if peacemakers be the children of God, sure these disturbers of peace must nedes be the children of the deuil, they sleep in sin, and it is high time to awake them.

Hilaries sermon at the Synode at Rheimes. Mat. 5. 9.

Yet by reason of their hipocrisie and straightnes of life, such as be of contentious natures, doe follow them and commend their doings. We need not now flie to the poet Homer for his aid in prescription of the Sirens, seeing this our vnhappie age is so furnished with Marmaids, whose delicate tunes, pretensed holines & sweet venemous inticements do so ranish and tickle the itching eares of a sort of giddy headed people, as they do thinke themselues rapt vp into the third heauen. Wherby they haue hatched such a viperous brotherhode of Sycophant whelps, both dog whelps & bitch whelps, half saintes halfe deuils, with bushe dissentious heads, proud disdainfull stomacks, wilful wits, factious harts, brasē faces, goldē mouths, & smoth glosing tongues: as this land before time was neuer troubled withall: Some snatching curres that bite before they barke: some barking shalts that would bite if they durst: some fawning spaniels much like ỹ flattring butcher, who gently claweth the Ore, when he intends to knocke him on the head.

Their tongs are much like Mercuries pipe, that inchanted the hearers.

They take great pleasure and delight in comming to Sermons, not as scholers to learne, but rather as Iudges to controll, being growen so diuers in maners, & variable in conditions, that it is easier for a cooke to please an hundred mouthes, with one dish of meat, then a preacher to order one sermon to content a dozen heads: Some would haue matters of faith handled, some inuectiues against papistrie, some vices rebuked, some sharpe & hotly, some gentle & coldly, all men other mens faultes, but no man his owne faults. And as they disagree in matter, so do they in form, some like ancient doctors, some new writers, & some cal that mans doctrine. Some would haue it polished with logicke & rethorike: & some call that perswasible words of mans wisdom: some would haue study in sermons, & some

some onely a sudden motion of the spirite: some would haue long Sermons, and some care not how short, and some so dainty and coy, that they can brooke no Sermons.

Thus what by the infectious crewe of Papisticall heretikes on the one side: and this pestiferous sect of Anabaptisticall Schismatikes on the other side: the church of God is greatly troubled and disquieted, good order, the pale of our parke, or common wealth broken downe: And the deere of Christ so deerly bought, in danger to be deuoured of a sort of wolues in lambes skins, and diuels in mens vizardes, halfe Papists, halfe Anabaptists, who, though in some points they seeme to differ in opinions: yet in defaming her maiesties gouernement, denying her supremacy in matters Ecclesiasticall, condemning her booke of common praier, and the publike reading of the holy Scriptures, with diuers other points, they iointly agree together like brethren: and vnder a glosing shew of obedience, like vnnaturall children, who at the commaundement of an adulterous stepfather, are willing and ready to thrust their swords into their mothers belly, line gaping for a day to vtter their malice. At whose handes there is no other
1. King. 11. friendship, or true harts to be looked for. But as Nahas king of the Amorites, would haue made with the king of Iabes, by pulling out their right eyes. So nothing can reforme, content or satisfie these, except yeelding vp the authority of Ecclesiasticall gouernment into their handes. And therefore, certaine they are possessed with some great maister deuil, they sleepe in sinne, and it is high time to wake them.

Forasmuch as heretofore their opinions haue bene opened, their fancies detected, their heresies confuted, and their argumentes confounded. And yet neither reason can leade them, authority moue them, nor truth it selfe inforce them to yeld, to confesse their errors, and amend their manners. It is high time to tie the shorter for infecting of others: such trees as lopping and watering cannot make fruitfull, must be cut downe. When gentle medicines will not helpe, the Phisition must vse bitter potions: when the grieued place cannot be broken by plaisters, the Chirurgion must lanch it. So when lenity can not reclaime them, seuerity must correct them: so shall wee haue more religion, and lesse contention. Though our Sauiour Christ commanded to pardon our enemies,

mies, yet not his enemies: as to be angrie with sinne is not anger, but zeale: so to smite for offending God, is not to smite but to correct to amendement: the lines of lewde men are a sweete sacrifice vnto God: it is a greater fault to let goe a Wolfe, than to kill a Lambe in the flocke: and a greater offence to pardon a rebell or a traitor, than to kill a true man: but these are not called rebels as they are, because they are not hanged vp as they should. He that hath a dogge that is a sheepe biter, must by lawe either hang him vp, or els pay for the sheepe he hath wearied: euen so ỹ Christian magistrate, whom it hath pleased God to set in authoritie, and giuen charge to gouerne and defende his poore sheepe, knowing notorious biters lying in waite to deuoure them, must eyther hang vp those curres, or answer to God for those sheepe that they doe wearie. The bridle (saith Salomon) belongeth to the horse, a whip to the Asse, & a rod for the fooles backe. Correct a wise man with a nod, but a foole with a club: we see that nodding will not serue, nor beckning will not serue, nor winking will not serue, it must be a club, a hatched, or a halter, or els such dulle headed fooles as disdaine to bee ruled, will neuer be quiet, till they may rule themselues without controulment. Prouerb, 17, 35 Prouerb. 26. Prouer. 17. 10.

Their words and reasons vnto many séme big in sound, yet in truth are but small in weight, great in shew, little in substance, full of terror, voide of wisedome, rather bugs to fray babes, than matter to moue any staide Christian, great perswasions to seduce weak flesh, yet not sufficient to satisfy conscience: they may stirre vp coniecture in some vnstayde braines, which like weake reedes will moue and wag with euerie blast of wind, yet not able to staie assurance in such constant Christian subiects, as stande firme and faithfull to God, their Prince and Countrey, like Oakes: so that Helleborus were more fit to purge their frantike braines, than arguments to confute their trifling errors. 1. Cor. 16. 13.

To proceed, our delicate and fruitfull Countrey, hath ingendered a multitude of daintie and vicious people, proude, prodigall wasters, miserable pinching proulers, false dissembling lyars, faire lookes, and smooth tongues without good Ieremie 3. 9.

meaning, some cruell as Lions, some crafty as Foxes, some rauenous as Wolues, some enuious as Doggs, some lecherous as Goates, some filthy as Swine: the most part either hypocrites, wicked liuers, or ignorant of God, every one in loue with his owne face like Narcissus: the higher sort contemning their inferiors with snuffing scorne, and the lower sort stomaking their superiors with grudging spight. It is said, ꝑ a Camelion can transforme himselfe into all colours saue white, and our people haue all conditions saue honestie. I thinke in Sodome was neuer more filthines, in Flanders more drunkennes, in Crete more lying, in France more dissimulation, nor in Iewry more hypocrisie, than is now practised in England. And as god men would gladly haue euill men amended, so euill men had rather haue good men consumed. The multitude of sinners haue so chased away ꝑ shame of sin, that cõmon wickednes is taken for no priuate offence: there is such vnmercifull bribing, oppressing, and wringing the poore, as though there were neither God to honor, deuill to dread, heauen to hope for, nor hell to eschew. Euerie one more liberall to lend another his conscience, than his monie, and his seale of more credite than his soule. One crowe will not picke out the eyes of another: but for money, one man will not sticke to pick another to the barde bones, according to the Prouerbe: Homo homini Lupus est, Man to man, is no man, but a Wolfe. The people therefore are possessed with deuils, they sleepe in sinne, and it is high time to awake them.

Eccle. 13.

Pronerb. 29.

Hypocrite.

The glory of the Romanes in olde time, was to speake little and doe much: of the Greekes to speake much, and doe little, and of our dissembling Protestants, to talke much, but learne to amend nothing at all. Our Elders were rude in speech, and ciuill in manners: we ciuill in speech, and rude in maners: they beleeued as Pagans, and liued like Christians: we beleeue as Christians, and liue like Pagans: they preached not the word, nor we liue according to ꝑ word: the name of God is in our tongues, but his feare is not in our harts: the Papists call vs Solifidians, but our works declare vs rather Nullifidians: wee are like the Athenians,

the

the more god we know, the lesse god we do, or pepper which is hote in the mouth, but colde in the bellie: so wee frye in wordes, but freese in deedes: speake by elles, but worke by inches. We read of one Pambo, who after he had hearde one lesson, would heare no more til he had learned to practise that one: we desire to heare thousands, and yet frame our selues to practise none: our Preachers, for the better instruction of the people in all truth and godlines, haue painefullie indeauoured themselues to beate down the superstitious abuse of fasting, prayers, and almes deedes, commending the thing it selfe as very pleasant and acceptable in Gods sight, but they vnderstanding (as it were) with their eares, vpon a wilfull negligence, haue taken occasion thereby to cast away bothe fasting, prayer, and almes deedes, with feastes of the purse, and altogether. Againe, some Preachers teach the people, at the hearing of the name of Iesus to bowe the knee: another sort denie it, as vnlawful to yeelde more reuerence to that name, than to God the Father and the holy Ghost: the people hearing that, thinke scorne to bowe their knée to anie of all the three. Thus they make their libertie a cloake of loosenesse, turne the grace of God into wantonnesse, and the Gospell of Christ into lewdnesse: they haue changed workes into wordes, godly deuotion into bare knowledge: and are become rather lippe Gospellers, than life Gospellers. The Papists were not so zealous to guilde their Temples with golde, but our Protestants are as negligent to guilde their soules with vertue. They were beneficiall and diligent both in decking the false dead pictures of Saints, and feeding the true liuely members of Christ: and wee séeme to condemne the one, and leaue the other vndone. They vsed fasting from meates, we neither from meate nor sinne, they prayed often, we seldome or neuer: they were bountifull to the poore, we liue onely to our selues: they wrought of intent to merite heauen, we neither do good for merit, nor yet of charitie and ductie: yea, wee are come from blinde zeale to wylfull wickednesse, and from superstition to no Religion. For the worlde is nowe growen to thys poynt, that if a man of godly zeale and deuotion, doe accuse me orderlie to frequent

Phillip. 2. 10.

Iude.

quent the Church, he is accounted an hipocrite. If he be giuen religiously to fast and pray, he is taken for a Papist. And if he keepe a good house for releefe of the poore, he is called a merite monger. Wherby, fasting is despised, prayer contemned, and almes deedes abhorred. Thus haue we cast off the workes of Simon Peter, and become in maners like Simon Magus, that walked with Philippas a disciple, yet wrought with monie like a worldling. Achabs wife would neuer put on demure apparell but when she spake with the Prophets, nor our dissembling Protestants be neuer holie but at Sermon times. They heare and desire like Saints, but liue and deserue like deuils, they can looke and speake holilie, wherby they seeme glorious before men, but their workes are naught, and therfore odious in the sight of God, whose outwarde behauiour is much like cloudes without raine, whereby God himselfe doth mocke such fruitles showes. These hypocrites therefore are possessed with deuils, they sleepe in sin, and it is high time to awake them.

Simulata sanitas duplex est iniquitas.

Ipsius est metalupus actu voce propheta.

Though the obseruing of the Sabboth day, touching bodily rest, do belong to the Ceremoniall law, and shadowes, which had an end in Christ: being therfore altered from Saterday to Sonday, yet as the Iewes did celebrate theirs in remembrance of the creation of the world: so ought wee to obserue and keepe our Sabboth, in remembrance of the resurrection of Christ, & as a figure to confirme our hope in the resurrection of our owne bodies, and our spirituall rest in glorie to come, as also for a comely and decent order to be vsed in the Church, that in resting from bodily worke, we may charitably assemble together, to the ende the Lord by the preaching of his word, may bring forth his worke in vs, to his own glorie and our saluation: but our Sabboth in many places, is so vilely abused, as though it had beene rather ordained to serue Bacchus and Venus, the people beeing growne so careleese, negligent, and licentious, to feast when they should fast, play when they shoulde pray, and laugh when they should weepe for their sinnes, as though there were neither God nor deuill, heauen nor hell.

Exod. 20. Math. 21, 12.

Note.

Luke, 4, 16.

Esay. 56. 2, 3.

As euery honest nature hath affection & good will to his native

time ſolle and place of birth, ſo ought euery good Chriſtian to haue a godly deſire to the ſolle of his regeneration, & place of his new birth by Baptiſme, which is the temple of God, the ſchole of Chriſt, & nurſe of Chriſtianitie, to make open confeſſion of his ſins, and rehearſall of his faith: to intreate for pardon, pray for things neceſſary, giue thanks for benefites paſt, to celebrate the Sacraments, to heare and learne hys dutie, and right way to ſaluation, to beléeue truly, liue honeſtlie, and walke vprightlie. If the ground yéelde not ſap to the tree, it will ſone ſeare and wither away: if the lampe be not fed with oyle, it muſt néedes goe out: if anie liuing thing be kept from nourishing, it cannot liue: euen ſo if the faith of a Chriſtian do not receiue continuall ſap and moiſtnes of the heauenly worde, fed with ỳ oyle of ſwéet promiſes in Chriſt, and nouriſhed with the wholeſome breade of life, it cannot continue, but conſume and die. The ſéed of the Goſpell muſt ſtil be ſowne in our harts, or we cannot reape the harueſt of eternall life: where prophecie faileth the people perriſh.

Math. 10. 32
Math. 21, 23.
Acts. 2, 42.
Rom. 10, 14.

When the Lord of a mánor appointeth his tenants a day to come to his Court, the rolles are laid open, the Stuard is ready prepared to giue the charge, the tenants are dutiful to come, attentiue to heare, and diligent to execute their Lords will: and if any ſhall chance to be abſent, or come after the charge be giuen, no doubt the Lord will be very angry, & ſet a fine vpon his head: euen ſo the Lord of all Lords, of whom and at whoſe will we haue receiued and do hold all that euer we haue, doth euery Sabboth day hépe his court, at his temple, Church, or houſe of prayer, his rolles the ſacred Bible is layd open, the Stuard or Miniſter is ready to giue ỳ charge, and tell euery man his dutie: & if any of his tenants or people be abſent and refuſe to come, no doubt the Lord himſelfe will be angry, or if they come after the charge, when ſeruice or ſermon is done, they were as good not come at all. Again, ſuch a dutifull tenant as deſire to ſtand in his Lords fauour, will now and then prepare and bring him a preſent, ſuch as he knoweth his Lord loueth, but no preſent is more precious in the ſight of our heauenly Lord, than the prayers & thanks of an humble penitent hart, and therefore he that will pleaſe

him and stand in his sauor, must often feed his appetite with such presents. The Papists of a blind zeale, in time of darknes, would not stick to rise vp at midnight to publike prayer, fast with bread and water, suffer hunger & cold, runne sometimes an hundred mile bare foted and bare legged, to seeke a dumbe image: but our professed protestants hauing the true light of the Gospel, their prayer and deuotion is faint & colde as yce, & their disobedience greater than their fathers ignorance. When they come together, it is rather of compulsion, custome, or fashion sake, then of any godly zeale: much like a sullen, stubborne and frowarde seruant, that when his master calleth him, commeth grudging with a sowre moiling countenaunce, mumbling a dogs pater noster, and with lesse reuerence then those three halfepeny seruants that Esop hired to heare him recite his fables.

1, Corin. 11.

Phillip. 2. 19. Esay. 45. In receiuing the communion we pray and giue thankes, ergo the &c. Daniell. 6. Ephe. 3. 14. Luke. 22. 41.

The Apostle S. Paul saith, that forasmuch as man is the image of Gods glory, he ought not in time of prophesying or prayers, to cover or dishonor his head: and in another place: At the name of Jesus euery knee shal bowe, and the prophet Esay, All knees shal bow vnto me, saith ỳ Lord. The meetest gesture and semliest behauiour at prayer & thanksgiuing, is kneeling: so prayed Daniel, Paul, and Christ himselfe: but our people are growen so stubborn, wilful, and warward, that in steed of humilitie and reuerence, they fall to kick at their dutie, thinke scorne to vncouer their heades in the time of sermon or seruice, for hurting their caps. Or to kneele at the name of Jesus for wresting their ioynts. Or looke vp to heauen when they pray, for wrinkling their ruffes. These people are therfore possessed with deuils, they sleepe in sin, and it is high time to awake them.

In times past, he that had learned the seuen liberal arts, as Grammer the key of knowledge, Logike the rule of reason, Rethorike the mother of eloquence, Musick the sweet recreation of wearied minds, Astronomy the secret knowledge of nature and course of the heauens, Arithmetike the arte of numbring, & Geometry to worke by rule, compasse, waight, and measure, hee had obtayned and gotten euen a worlde of wealth & treasure. But in these our wretched daies, ỳ eight liberall

liberall science called Ars adulandi, the golden art of flatterie, hath won the gole, & sitteth in fortunes lap, so that without skil in that art, though neuer so well seene in the rest, a man shall hardly find meanes to shift in this world. Qui nescit simulare, nescit viuere. These flattering clawbacks, students of brazen face colledge, are no doubt a most dangerous and contagious kind of vermin, as tollerable amongst men, as wolues among lambes: Rauens eate not men till they be dead, but these smoth gloting Arch-parasites, with two faces in one hood, like Janus, two tongues in a head like Judas, and two harts in a breast like Argus, do daily eat men quick, & become so familiar with the superior sort, that they bring to passe euen what they list, so as the world seemeth to be deuided between the secret dissembler, and the open blasphemer. These parasites are therefore possessed with some great captaine deuill, they sleepe in sin: the Lord of his mercie conuert them, least they perish themselues, or of his iustice confound them for infecting of others.

True simple meaning alleth Gods blessing, and double dealing double punishment.

This land therfore is wildly corrupted with intollerable pride, with such a confused minglemangle, and varietie of apish toyes in apparell, euery day flanting in newe fashions, to deforme Gods workmanshippe in their bodies, as great monstrous ruffes starched in the deuils liquor, and set with instrumnents of vanitie, doublets with great burlien bellyes, as though their guts were ready to fall out, some garded like French men, some fringed like ruffians, some their heads Turkish, their backs Spanish, and their waistes Italian: some their haire curled, and their beards writhen, to make them loke grimme and terrible, as though they had seene the deuil, with long daggers at their backs to kyll euerie one they meet prouder than themselues, with such riotous excesse and vaine curiositie, that I thinke they haue made a league with Satan, a couenant with hell, and an obligation with the deuill to marrie his eldest daughter: they slæpe in sin, and are as easie to be waked and reformed, as the olde world was at the preaching of Noe, or the latter age at the preaching of Christ. Pride is the mother of hypocrisie, the enemie of deuotion, the nurse of enuie, or the fountaine

S. Ier.

French nets do catch English fooles.

of

of all vice: sin was the cause why God did first giue vs apparell, not as badges of pride to feede the eies of vain gazing fooles, but to couer our shame and keepe vs from colde: Quid superbis terra & cinis, quid veste nitida gloriaris, subter te sternitur tinea, & operimentum tuum erunt vermes, hæc tua vestis erit. Chrisostome.

Againe, our Countrey is most horribly choaked and ouergrowne with multitudes of dronken tospots, vile lecherous whoremongers, and filthie intising drabs, which vices doe so greatly offend both the maiestie of God, the lawe of Nature, and the Commen wealth, that if the very stones in the street could speak, they would crie out vpon it. Yet by meanes of greasing, bribing, and corrupting of officers put in trust to punish them, it is no more accounted of, but a sport or game to laugh at, as though heauen and hell were nothing els but olde wines fables to feare and flatter children withal. Thes are (no doubt) possessed with deuils, they sleepe in sin, and it is high time to awake them.

If filthy whoremaisters would waigh with themselues, how God doth know the very secrets of the hart, & that of his iustice he wil leaue no sin vnpunished, either in this world, or in the world to come, they would surely be afraide to doe that in his sight, which is so shamefull, lothsome, & odious to be done in ỳ presence of an honest earthly man. It is a thing most filthy and against nature, that a professed Christian, an adopted child of God, a member of Christ, & temple of the holy Ghost, redemed with no lesse price, than by shedding the verie hart bloode of the deere and onelie begotten Sonne of God, should take that same body and member of Christ, and make it the member of an harlot. S. Gregory compareth lechery to a firy fornace, whereof the mouth is gluttony, ỳ flame pride, the sparkles filthy wordes, the smoke an euill name, the ashes pouerty, & the end shame and confusion: at the last (saith Salomon) it biteth like a serpent, and stingeth like an Adder. Whordome, besides the infamie of the world, it wasteth the goods, withereth the body, decayeth ỳ health, shortneth the life, and maketh a man stink in the sight of God. Luke, 16. Rom, 8, 15, 1, Cor, 6, 15, 19 Luke, 22, 24, Iohn, 19, 34 Gregorie. Prouerb. 13.

The vice of drunkennes, in like manner consumeth the wealth,

wealth, surfets the bodie, dulleth the wit, dimmeth the vnderstanding, troubleth the sences, and without repentance, bringeth both bodie and soule into hell: And therefore if eyther the feare of God, the shame of the worlde, the desire to be in their right wits, to liue in health of body, or to escape the miserable state of beggerie, may moue them to repentance and amendment, it is now time to awake, detest, and auoide such horrible wickednes, which do iustlie merite a short life and a shamefull ende.

There was neuer more sincere preaching, nor so little following, so great persuasions to honestie & vertue, & so manie giuen ouer to vice & naughtines: so much exhortation to loue & charitie, & so many stuffed with hatred & enuy. We greatly complaine of the vnfruitfulnes of the earth, the corruption of the aire, the vnconstantnes of the worlde, & time that slips so fast away, but we complaine not against our owne selues, for whose sinful liues, ỳ very heauens do weepe: we professe to be the followers of Christ, yet in Christiã behauior much inferior to the heathen Ethnikes, ỳ knew not God, who passed vs as far in good liuing, as we passe thẽ in good learning: we greatly delight to beare ỳ name of Abrahams children, yet not so willing to kil one wicked affection, that offendeth God, as Abraham was at his commandement to kil his only beloued son. It is said that the Castor & the Elephant being hunted, the one for the vertue of his genitors, the other for his teeth: the Castor biteth off his genitors, & the Elephant findeth a mean to wrest out his teeth, and cast them awaie to saue their bodies, but our people had rather both Preacher & pulpet were set on fire, than they would cast awaie their filthy vices to saue both body and soule. The seaman knoweth his tide, and the Swallow her time, and the Crane her season: but our people are senceles: the tempestuous winds, the waues of the sea, and the verie deuils themselues did heare and obey his word, but they sleep so soundly in sin, that neither the infamy & shame of the worlde can moue them, nor all gentle admonitions allure them, nor the terrible threatnings of hel torments once feare them, nor the filthines of sin that seemed so odious to the very infidels withdraw thẽ,

John. 8, 31.
Gene. 22.
Ieremie. 8.
Math. 8. 27.
Math. 12. 7.

nor the continuall preaching of all creatures vnder heauen persuade them to repent and amende: S. Anthony beeing a man vnlearned, had no other bookes but these, & hee that can behold these excellent bookes, setting forth the wisedom and godlines of almightie God, without praising and glorifying his name, is worse than a brute beast.

Psalme. 19. The Sunne, Moone, and starres, by whose heate and light the whole world is nourished and governed, do daily preach

Psalme 107. vnto vs: The beautie of the heauens, the wholesomnesse of the aire, and the plentifulnes of the earth do daily teache vs,

Math. 6. the pleasant valleyes, delightfull springs, and rich mines of treasures, doe daily instruct vs: the goodly fruitfull trees, me-

Iob, 12. dicinable hearbes, and sweete fragrant flowres, more gloriously attired then Salomon in all his royaltie, doe daily admonish vs: aske the beasts of the fielde, the fishes of the sea, and the foules of the ayre, and they will tell thee and say, we were all created and ordained for the vse and profit of man. Yea, our sauior Christ himselfe calleth daily vpon vs. Young man arise, Damsel arise, Lazarus come forth, dead sinner awake, but our eares are deafe, our mindes obstinate, and our sences without feeling. Seeing then that God hath knocked at the doore of our consciences, by so manie and sundrie meanes, and of his mercy hath taried waiting so long for amendment, it cannot be but great vengeance must néeds follow. Hainous sinnes doe call downe grieuous plagues, euery

Math. 12, 25. kingdom deuided within it selfe (saith our Sauiour Christ) shall be desolate, but England, by sects, factions, heresies, and

Iudas. schismes, is deuided in it selfe, ꝙ Lord of his mercy defende it

Math, 12, 36. from that which followeth. If God so sharply punished one sin in Adam and the Angels, what may we that haue committed such a multitude of sins looke for? If we shall yeelde an account for euerie idle worde, what reckening shall wee make for such horrible offences, bothe in words and actions? God is said to haue fét of leade, but handes of yron, hee commeth slowlie, but when he commeth he paieth home: as one man smiting another, the higher he lifteth vp his hande, the greater is the stroke: euen so, the longer that God tarryeth loking for amendement, the greater will his punishment be

when

when it commeth. If we will not glorifie his name in repenting and turning vnto him, he will glorifie himselfe in reuenging and heaping plagues vpon vs. He is the God of iudgement and Lord of reuenge, at whose word the verie heauens doe tremble, the earth doth quake, & the mountaines shake: he is a righteous and wise Iudge, hee searcheth the very secrets of the hart and reines, hee will not be mocked nor deceiued, neither will excuses goe for paiment in his sight: hee is righteous and iust in all his dealings, faithful and true of his promise, his word is alwaies most certaine and sure, yea and Amen: that except we repent, we shall all perish in our sinnes: those that refuse his mercie so louingly offered, shall surely feele his iustice.

Ieremie.51. Psalme.18. Psalme.7, Gala.6,7. Iohn.5.30 Psalme.19. 2.Cor.1.20. Luke.13.3.

To fall into sinne, commeth of humane weakenesse, but to lie still and sleepe in sinne, after so much teaching by hys creatures, his word, his writings, his preachers, & his owne example, is proper onely to the wayward impes of Satan. Sodom and Gomor, Tire and Sidon, the Niniuites and Queene of the South, shall rise vp at the last day and condemne this generation: for if the doctrine & miracles which haue bin shewed amongst these, had bin don amongst thē, they had long since repented in sackcloth and ashes.

Mat.10.15. Math.11.21. Luke.11,

Though I be earnest beare with me, I touch not those that be good, and say too little to those that be naught: I appeale to God who knoweth these things to be true, and to the world, who cannot for shame denie them. If I haue saide nothing but the truth, then blame not me, but go about your owne amendement: for seeing that all flesh haue so corrupted the Lords way, & that such abhomination is wrought amongst men, and the measure of iniquitie heaped so ful, it must nedes follow, that the iudgments of God are not far off. No doubt, his bowe is ready bent, the arrowes of his vengeance are drawne to the head, his fire is kindled, and his wrath is gone out, and ready to be powred vpon the contemners of hys Law, and therefore high time to awake from sinne.

Gene.6. Deut.13. Psalme.7, 1.Thes.1.7.8.

When Dauid killed Vrias, & committed adultery with his wife, he slept in sin, but being awaked by Nathan ỹ prophet, he repented earnestly: when Mary Magdalen was possessed

2.Kings.11,

with seuen deuils, she slept in sin, but being awaked by hearing the sound of Christes Gospell, she lamented pittifullie:
Luk.7,37,38, when Peter forswore his maister, he slept in sinne, but beeing wakened at the crowing of a little Cocke, hee went out
Mark.14,71,72 and wept bitterly.

It is a cõmon vsage in Cities & great townes, to awake the people from sléepe, & giue them knowledge that night is welnigh gone, & the day at hand, either by playing of waits,
Mark.11,17, ringing of bels, sounding of trumpets, or singing of Psalms:
Esay.58. and in Country villages, the cocke is a necessary bird for the
Ezech.33. same purpose: euen so the Preachers of the word, as waits they haue plaide vnto you, as trumpets they haue sounded out the word of life vnto you, as bels they haue rong out his heauenly will vnto you, as Psalmistes, they haue sunge his wonderous workes vnto you, and as cocks they haue crowed and warned you to prepare your selues, forasmuch as ỹ night or time of darknes is welnigh spent, and the daie of saluation at hand. And as a little after midnight the cock doth crow a litle while and then ceaseth: about three of the clock somewhat longer, and when it draweth neere day, very long and thick, euen so in the time of king Henry the eight, our English cocks began to crow a litle while, and afterward in king Edwards daies somwhat longer, but now in her Maiesties happy raigne, they haue crowed aboue thirty yeres together: and now to warne you, that the night is past, and the day is euen at hand, they crowe thicke, thicke, and therefore time now or els neuer to awake frõ sin, and cast away the déedes of darknes. While the Husbandman slept, the enemie came
Math.13.25 and sowed tares amongst the wheate: while the foolish vir-
Math.25,10. gins slept without oyle in their lamps, the bridgrome came and shut them out from the wedding: forasmuch therefore
Luke.12.40. as we know not when the maister of the house wil come, let
Mark.13,33. vs awake vp and watch, least he find vs sléeping: beholde I
1.Thes.5.2. come as a théefe (saith the Lord) happy is he that watcheth
2.Per.3.10. and kéepeth his garments of faith and charitie, least he walk
Apoc.16.15. naked, and men sée his filthines. Watch (saith the Apostle)
1.Cor.16.13. stand fast in faith, be strong, continue in prayer, and quite
Phillip.4.5. your selues like men, for the time is at hand.

Some

Some learned men by certaine coniectures haue painted out the time and season of the last iudgment: alleging the oracle of Elias, that ẏ world should stand two thousand yeres before the law, two thousand in the law, & two thousande in the time of grace: and out of Saint Peter, a thousand yeres with God, is but as one day, & one day as a thousand yeres. 2. Pet. 3. And as in fire daies the Lord made the world, and rested the seuenth day, so within the compasse of fire thousand yeres he will gather his Church by the ministerie of his word, & the seuenth kepe holy his euerlasting Sabboth. Again, that Henoch and Elias, the one in generation, the other in computation in yeeres, being the seuenth from Adam, the first in not tasting of temporall death, as ẏ other six fathers before him, was a figure of the last day, the second being taken vp in a fierie Chariot, did prefigure the ascension of the elect, meeting their redeemer in the cloudes. Hereupon they conclude, that the world shal not stand aboue fire thousand yeeres. And to proue it shall not stand so long, they alledge ẏ saying of our Sauiour Christ, that for the elects sake the daies of our affliction shall be shortned. Again, where the Angel Vriel answered Esdras about three thousande & fiue hundred yeeres after the creation of the world, that the time past was much more then the time to com: and where it was prescribed in the lawe, that about the euening of the first day the Sabboth should beginne. And as the Israelites were deliuered from bondage by Moses in the first yere, so shal the Christians be deliuered frō their wearisome bondage of this wicked world by Christ in the first age. Then com they to aime at a certain yere, comparing the time from ẏ birth of our Sauior Christ, vnto his passion, being three and thirtie yeres, with the time that Luther and other godly men began to preathe the Gospell, till the great persecution of the members of Christ in Germanie, by the Pope and Charles the fift, being the like quantitie of yeres. And the time from his passion, vntill the destruction of Ierusalem, a figure of the end of the world, being fortie yeres, with the time from the said persecution, till the yeere of grace 1588. the like quantie of fortie yeeres. They note moreouer, that in euery 7. and 9. yeere of mans Gene. 5. Hebr. 11. 5. 4. Kings. 2. 1. Thes. 4. 17. Math. 24. 22. Mark. 13. 20. 2. Esdras. 4. Leuiticus. 23.

life called Climacterian yeres, doe happen great alteration and dangers, diuers famous men haue ended their liues in the same, as Luther, Melancthon, Munster, and Peter Martir, with diuers others: so haue there happened euerie 7. and 9. age of the world great alterations and changes, and in the said yere 1588. the age of the world being deuided by seuen, maketh iust seuen times nine, or nine times seuen. Againe, after seuen times seuen, was alwaies the yeere of Iubile, hereunto agreeth an olde prophesie recited by Melancthon, and translated out of Germanicall rime into Latin by Cyprian, and after Englished as followeth:

Leuit. 25.

When after Christs birth there be expired,
Of hundreths 15. yeeres, eightie and eight:
Then commeth the time of dangers to be feared,
And all mankind with dangers it shall fright.
For if the world in that yeere doe not fall,
If sea and land then perish ne decay:
Yet Empires all, and kingdoms alter shall,
And man to ease himselfe shall find no way.

But leauing these learned men with their learned coiectures, whose iudgments are yet more tollerable then those mockers which S. Peter speaketh of, who shall come in the latter daies, and say, where is the promise of his comming? For since the Fathers died, all things continue in the same estate wherein they were at the beginning: & let vs content our selues with the words of our sauiour Christ, of that daie and houre knoweth no man, no not ỳ Angels in heauen, nor yet the sonne himselfe, saue the father only. It is not for you to know the times & seasons, which ỳ father hath put in his own power. The day of the Lord will come as a theefe in the night, & as it was in the daies of Noe and Lot, so shal it be in the day when the Sonne of man wil come, they eate, drank, married & were maried, & the flode and the fire came and destroied them al. Yet our louing redeemer of a singular affection to cõfort his poore afflicted members, hath forewarned vs of certain signes and tokens which should appeare before his comming, by the course wherof we may easily coniecture the euents following, as the comming of Antichrist and his

2. Pet. 3, 3, 4
Mark, 13, 32,
2. Pet. 3, 10.
Luke, 17, 26, 27, 28.
Mar. 24. 37, 38.
Gene. 7, and 19.

2. Thes. 2, 3,
Math. 24.

false

false prophets, rumors of wars, hungers & pestilence, persecutions & troubles, abounding of wickednes, eclips of Sun, and Mone, & the vniuersal preaching of the Gospel, & left vs an example of the fig tre, which beginning to bud, doth manifestly shew that summer is nere. And as beholding a man whose eies ware dim, his eares deafe, his head bald, his face wrinkled, his haire white and hoarie, his backe croked, his legges to folde vnder him, his tongue to faulter, his teeth to fall out of his head, his blood to be cold, and his bodie feeble and sickly, which are all incident to humane nature: they be euident tokens to shew, that the end of his natural life is at hand. Euen so when we se these signes aforesaide com to passe, they do most certainely premonish and forewarne all the people vpon the earth, whom the ends of the worlde are come vpon, that the day of the Lord is not far behind. Luke, 17. Mat, 23, 28, 29

What Antichrist is reuealed, and all these signes & tokens past, all Christendome haue felt the smart thereof, & our present age can witnes. So many authors of sects, & brochers of deuillish heresies, were neuer hearde of before in anie age from the beginning: who hath not either [illegible] heard, what rumors of wars, vprores & bloodshed in all lands? For hunger & famine, Samaria, Ierusalem and Sanxurne, with a number of other places, where through extremetie, they haue bin driuen to eat, not only venimous beasts and their own ordure, but also their owne children can testifie. Again, who hath not read or heard what wonderfull strange eclips of sun & mone, terrible blazing stars, glistring comets, dreadful coniunctions of planets, strange flashing of fire in the elements, and alteration of the heauens, resembling as it were the countenance of the angry iudge. What raging & swelling of flods, fearful trembling and quaking of the earth, horrible tempests, vehement winds, & vnseasonable wether, what lothsome monsters, & other prodigious sights, contrary to ỹ course of nature, so as it semes ỹ all the creatures of God are angry and threaten our destruction. All which, no doubt, are Gods heralds of armes, to shew vnto the worlde that himself is not far behind. Again, the vniuersall preaching of the Gospel, in spight of Antichrist and his cursed credo, so as no Nation can

can iustly excuse it self, and say they haue not heard the sound therof. And yet notwithstanding, such grieuous abounding of all wickednes, that if the Lord shold not come quickly, no flesh should be saued: again the earth it selfe wareth weake and feble for age, & therefore not so fruitful as in times past: plants and herbes haue lesse vertue. Againe, the yeeres doe change their naturall course, euery yere bringeth forth newe tidings, euery liuing creature liueth shorter time then heretofore. This is called Ætas decrepita, and therefore euen by course of nature it must needs be that the day of the Lorde is at hand, that our redeemer is euen readie, comming to iudge the earth, to kepe his generall Parliament of reformation: to search Ierusalem throughout with candle light, to reuenge the blod of his seruants, recompence their enemies as they haue serued thē, & reward thē according to their wickednes. He commeth triumphing in maiestie & honor, accompanied with Angels, Arch-angels, and all the hoasts of heauen: hee commeth with the voice of a fearfull trumpet, at whose terrible sound the verie heauens shal moue, the seas shal roare, the cloudes shall rent, and the earth shal tremble and quake: a consuming fire shal goe before him, and a mightie tempest shal be stirred vp round about him: when great Iericho shal be cast down with ỹ blast of Iosuaes trumpets, when none shall scape safe but the house Rahab the harlot, which receiued the messengers, that is to say, those penitent sinners which obediently receiue the message of the Gospel, when al soules shall be ioyned to their bodies, and gathered from the four corners of the world, to receiue iust reward celestiall or infernall: when euery one shall be called to yeld account of his talent, howe he hath imployed his wealth, wysedome, strength, or beautie, to the benefit and profit of his brethren, how he hath ruled his affections, mortified his appitites, and behaued himselfe in his calling. Whē his obedient children shal be deuided from the wicked reprobates, & go meet their louing redeemer in the clowds, of whō they shall heare that ioyful sentence pronounced with a chearefull countenaunce, Come yee blessed of my father, inherit the kingdome prepared for you from before the foundation of the world was laid: when

Math,13,20.

Acts.1.11.

Apoc.6 10.
Psal.94.last vers.
Math.25,31,
Math.24.30.
Apoc,1,7,
1,Thes.4,16,
1,Cor,15,52,
Esay,51,and 65.
Apoc,6,14.
Psalme 50.
Iosua,6.
Heb,11,31.
Iames,2,25

Math,24.31.
Apo.20.13.14.15.

Math,25.32.33.
2 Thes,4.17.
Mat.13.39.

Math,25,34.

when the wicked shal heare that dreadful sentence pronounced of their angry Iudge, depart from me ye cursed into euerlasting fire, prepared for the deuill & his angels, when they shal see and feele without them the world burning with fire, within them the worme of conscience euer gnawing, aboue them their vnappeasable Iudge condemning them, beneath them, the horrible confusion of hel torments, prepared to deuour them, on their right hand their sinnes accusing them, on their left hand the cruell enemy ready to execute Gods eternall sentence against them: then will they confesse (but too late) that the iudgements of God are true, & say, did not we heare of this? then wil they cry vnto ỹ Lord, but he will not heare them, and desire the mountaines to fal vpon them, but all in vain, they will not do them so much pleasure: fire and brimstone, storme and tempest, this shall be their portion to drinke, there shalbe weping, wailing, and gnashing of teth: whose doleful & lamētable shrikes, horrible grāeous grones, deepe hollow sighes, terrible lothsom lokes, sorowfull mourning complaints, sad melancholy thoughts, and heauie pensiue conceits, no tongue is able to expresse, for they goe to fry in perpetuall torments without remission, and vtter confusion without redemptiō. The dreadful place appointed for the execution of Gods vengeance, hath diuers names in the holy Scriptures, most terrible to our sences, tending al to expresse vnto vs the grieuousnes of punishment, as horrible darknes, vnquenchable fire, vnsatiable hunger, and the gnawing of a worme: to signifie the miserable oppression & hurling down, it is called Infernus, a Dungeon of Gods wrath, or bottomlesse pit: to signifie the intollerable paine without ceasing or end, it is compared to a burning lake, the burning wherof is fire and much wood, and the breathe of the Lord as a riuer of fire and brimstone, doth kindle it: it is also called Gehenna of Ge and hinnom, which signifieth a vallie, nigh vnto Ierusalem, wherein was a Chappell wherein the Idolatrous Iewes did offer and sacrifice their children vnto a brasen Image called Moloch, which being made hote, inclosed thē in the hollownes therof, & so slew them, and least their shrikking should moue anie to pittie them, they made an hideous noise

Mat.25.41. Rom.9.28.
Mat.7.22.23. Wisdom.5. Luk.13.25.28. Apoc.6.16. Oseas.10. Luke.13.30. Psalme.11. Math.25.
Esay.65.
Math.8.12. Marke.9.44. 2.Peter.2.4. Apoc.9.2.
Apoc.19.20. Esay.30.
Ieremie.7. Ieremie.32.

with tabrets and drums: whereuppon the place was called Tophet, thus will the Lorde speake to his enemies in his wrath, and vexe them in his sore displeasure, when his faithfull obedient children shal passe the Emperial heauens, with their louing redéemer to ioy in felicitie for euer with Abraham, Isaac, and Iacob, with all the number of godly Patriarks, the godly felowship of the prophets, the glorious company of the Apostles, the noble armie of Martyrs, with Angels, Archangels, & al the ioyfull troups of heauenly powers.

Psalme.2. Matth,25.46. 1.Thes.4.17. Daniell.12. 1.Tim.5.17.

The ioyes of heauen are pleasant ioyes, our eies cannot sée them, our eares cannot heare them, our harts cannot conceiue them, nor our tongues expresse thē, as if a man shoulde promise his horses a good banquet, they coulde imagine no other but prouender and water to be their best cheere, because they know no daintier dishes: euen so the natural man accustomed to the puddle of fleshly pleasure, his mind can mount no higher, to perceiue, discerne, or vnderstand the things that be of God, so as the ioyful pleasures of heauen are hidden frō his senses. But séeing the wisemen that came so far from the East, did ioy so much to sée Christ in the poore manger, it must néeds be much more ioyful to sée him in his state of glory. Seeing our vile corruptible bodies receiue of his goodnes so many benefits and pleasures to abreuiate our wearines in this wretched vale of miserie, where euery of his creatures doe serue vs in their kind, no doubt our heauenly palace, where we shal sée him face to face, containeth meruailous great and ioyfull pleasures. Séeing wee receiue so many comfortable blessings in the day of sorrow and mourning, much greater shall our pleasures be in the ioyful day of ỹ marriage. Seeing the prison & painfull pilgrimage containe such things, much more shal we find in our heauenly paradice, when wee shall depart from paine & miserie, to ioy and felicitie, when death, sorrow and griefe shalbe cleane taken away, & all teares wiped from our eyes. If a silie poore man wandring alone vpon the mountaines out of the way, in the midst of a dark tempestuous night, voide of companie, destitute of money, beaten with raine, terrified with thunder, wearied with trauel, stiff with cold, famished with hunger, and wrapt in al kind of miserie,

1.Corin.2.9. 1.Cor.2,14. Matth,2,11. Apoc.22. 1.Corin.13.12. Iohn,16.20. Apoc.21.4. Apoc.7.16.17

ſerie, ſhold preſently vpon a ſudden, be placed in a godly rich pallace, with cleere light, warme fire, ſweet ſmels, ſoft beds, daintie meats, pleaſant companie, and delightfull Muſick to comfort and cheere him, who could expreſſe the ſudden ioy of that poore miſerable wretch, yet is it nothing in compariſon of thoſe vnſpeakable ioyes prepared for Gods elect children in his heauenly paradice, where is no ſerpent to tempt vs any more, but glory without compariſon, riches without meaſure, day without night, life without death, libertie without thraldome, ſolace without ceſſing, and ioy without ending: to which kingdome the eternall God, the father, the Sonne, and the holy Ghoſt, bring vs.

A Prayer.

HElpe Lord, for there is not one godly man left, the faithfull are miniſhed from amongſt the children of men, they doe but flatter with their lips, and diſſemble in their double hearts, they are becom abhominable in their doings, there is no feare of God before their eyes, the Ore knoweth his owner, and the Aſſe his maſters cribbe, but our people will not know the iudgments of the higheſt. The Turtle, the Storke and the Swallow, do know their appointed ſeaſons, but thys people is without vnderſtanding. Oh Lord how wicked are theſe our daies? if the very Turks & Infidels had heard the preaching, and ſeene the wonders that we haue doone, they had long are this repented & amended their liues to our confuſion: Oh Lord, we heare much with our eares, but our harts remaine ſtill as hard as flint ſtones, we rather feed our fancie, then our faith: Lord conuert and amend vs, create in vs new and contrite harts, adorne our eyes with the teares of true repentance, and giue vs grace in ſome meaſure to frame our liues according to thy heauenly will, that by the courſe which thou haſt appointed for vs in this vale of miſerie, we may yet at the end, come to liue with thee in felicitie for euer, through Jeſus Chriſt our onelie Sauiour and Redeemer, to whom with the father and the holy Ghoſt, three diſtinct perſons, and one eternall God, be all honor, glorie, praiſe, and thanks, for euermore, Amen.

UMI

A Patterne for Paſtors.

THe office of a preacher is a dignitie of great reuerence, honor and eſtimation. The holie Ghoſt doth call them the Angels of the Lorde of hoſtes, diſpenſors of his ſecrets, Stewards of his houſholde, and fellowe workers with Chriſt himſelfe, Gods Trumpets to ſound out his word through the world, whole tongues are conſecrated to inſtruct the ignorant, comfort the weake, edifie the ſimple, defend the truethy, confute hereſies, ſuppreſſe vice, and conuert ſinners vnto Chriſt. A calling meete for the beſt ſorte of men: ſuch as are indued with comely perſonage, a graue countenaunce, a bolde ſpirit, and a manlie courage, a good vertuous nature, and ciuill behauiour, a learned minde, and a fruitfull tongue. The Prieſtes lippes ſhould conſerue knowledge, that the people may ſeeke the Law at his mouth. About the ſkirts of Arons Ephod were hanged golden bels, alwaies ſounding: to ſignifie that preachers muſt be apt, and able to ſound out the worde of truethy. He muſt be no greene plant, but hard timber well ſeaſoned with knowledge and experience, to inſtruct and teach ſoundly profound argumentes and reaſons, to perſwade & diſſwade pithily: arte and eloquence to ſtirre vp and delight pleaſantly: diſcretion and modeſtie to order and gouerne politikely: not onlie apt to flourish in a Pulpet, but able alſo to play his quarter ſtrokes, and defend his heade Chriſt: eſpeciallie in theſe our dangerous daies, when Sathan is ſubtile in ſowing of ſects and hereſies. He muſt therfore be well furniſhed with canonicall authorities, pithie ſayings, apt ſimilitudes, fit compariſons, familiar examples, & prætie hiſtories meete both for comfortation, perſwaſion and delectation: for the multitude, as Horace ſaith, is like a monſtrous beaſt wyth manie heads, and like diuerſitie of natures, and commonlie the moſt part ignorant and fulliſh: who, though the doctrine be neuer ſo wholeſome, yet without varietie are ſone dulled and wearied, ſo greatly is the nature of man delighted with

Apoc. 2. 8. 12. 1. Corin. 4. 1. Iohn. 15. 15. Ezech. 33. Ephe. 4. 12. Titus. 1. Math. 16. 19. Apoc. 1. Leuit. 21. Mala. 2. Exodus. 28. 1. Tim. 3. 6.

nouelties, that without change & varietie, nothing séemeth pleasant to his lothsome appetite. One kind of musick, though neuer so swéet, yet without varietie it is lothsom to ỳ eares. One kind of meat, though neuer so daintie, yet without varietie gluttish to the taste, and one kinde of matter, though neuer so wel framed, yet without varietie séemeth tedious to the hearers. And for that cause were figures first inuented, to refresh the audience with pleasure: and to this end serueth Metaphors, fables and wise sayings of Poets and Philosophers, which being rightly vnderstood in sence & allegory, and aptly applied in time & place conuenient, containe very profitable lessons, to instruct vnto vertue and godlines, and as it were to spoile the Egiptians of their iewels, and so are the arts of Logick & Rethorick very necessarie handmaids to diuinitie, wherein are fiue things requisite, as well in a Preacher as in an Orator. The first, inuention to find out meete arguments and reasons, to proue and confirme euery matter, whereupon question may rise. The seconde, disposition, to frame and dispose the matter in right order. The third, Elocution, to adorne & beautifie the same with apt wordes and picked sentences. The fourth, a good memorie, to preserue & kéep such things as the wit hath conceiued. The fift, pronunciation, which is a moderate and seemely behauiour, both of voice, gesture and countenance, with a comelie motion of the body, and eractnes of speech, so as the words doe agree with the matter, and the gesture with the mind, wherby the hearers are as much moued and delighted, as with doctrine it selfe. Demosthenes being asked what was ỳ first, second, and third points of an Orator: answered pronunciation: meaning that arte without vtterance is to final purpose. Some speake shrill, short and thick, euery worde tumbling ouer in anothers necke, much like the cackeling of Jacke daiwes. Some are so fine and curious, as though euery word shoulde be waighed in a ballance. Some whewle and pipe so final, as though it were a pigge whining for his breakefast. Some looke grimme and fearne with the Welchmans wagge, the Italian shrugge, and the prettian sneuill, as though hee came to fray the audience. And some stand so long about in-

Exodus, 12.

structing

structing the soules, as though they had forgotten the people had any bodies, who do not so much edifie as tedifie. Whereas a comely, graue and moderate behauiour, in voice, gesture and countenance, with a cleane sensible tongue, to deliuer his words plainly, distinctly, and modestly, with discretion to order the matter aptly, pithily, and briefelie, doeth best instruct, soonest profite, and most edifie.

A good Preacher also must be wise, circumspect & discrete in choosing the seede most fit for the soile, remembring that as little children may not alwaies be fed with vinegar & sharpe sauce, but rather with milk and sweete pap: so though sometime it be necessary to bruise and mollifie the hard stonie affections of mens harts, with the rigor of Gods fearfull iudgments: yet rather to water them often with the sweet comfortable dewe of his mercies in Christ, according to the wise Psalme, who tempereth his bitter medicines with sweet strops. He must not be high minded, wise in his own conceit, nor curious in taking offence at euery little trifle, but charitable in iudging the best of all men, & patient in bearing the infirmities of euil men, for common quiet sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in maners, but that great imperfections remained. In the houses and families of godly Patriarks were alwayes some wicked impes. Amongst eyght persons in the Arke with Noe, was one naughtie park. Amongst ỳ twelue chosen Apostles with Christ himselfe was one Iudas: and therefore, as if in Sodom there had beene found but ten good men, the whole Cittie had beene saued for theyr sakes: so though some of theyr fellow Ministers lacke grace to liue as they ought, yet would charitie rather beare with some badde because of the good, then openly to deface & discredit their brethren because of some bad. The spirit of wisedome is louing and gentle. The Apostle S. Paul would not haue those ỳ are endued with greater gifts to disdaine their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder 2. or 3. witnesses. But forasmuch as we are all fellowe seruants, & none of vs without his imperfections, we would haue one to suffer & beare the weakenesse

Rom. 12. 2. Tim 2. 24. 1. Cor. 13. Iohn, 4, 11, 1. Tim. 2. 24. Gene. 9. Math. 26.

Gene. 18. Malem multos nocentes condonare, quam vnum innocentem condemnare. Wisdom. 1. Roma, 4. 1. Tim. 5. Philip. 2. 3.

nesse of another, one to helpe and comfort another, that nothing be done through strife or vaineglory, but in meekenes of mind, every one to esteeme another better than himselfe, and

1. Corin. 12. whereas we haue diuersitie of gifts, and difference of administrations, as euery one hath receiued the gift, so one to minister to another, euery one to meddle with his own businesse,

1. Peter. 4 10
2. Thes. 4. 11.
Gala 6. knowing that euery one shall beare his owne burthen, and receiue his reward according to his owne labour: bee that stands, to take heed least he fall: as for his Brother, whither he stand or fal, ỳ pertaineth to his own maister, who bestoweth not his gifts alike vnto all men, neither will he require ten talents, where he gaue but one: to whom much is giuen of him shall much be required. Some are indued with wisedom, knowledge & iudgment, to discerne truth from falshood,

Romans, 14.
1. Corin. 12.
Rom. 12.
Matth 25.
Luke. 12.
Rom. 12. some with vtterance, memorie and boldnesse to instruct with tongue, some with godly deuotion, christian charitie, and honest disposition, to teach by example of life & conuersation. He that carrieth brick and morter may be a good Mason, though not so expert as ỳ master of the building. He that diggeth the ground, may be a good Gardener, though not so cunning as he that drawеth the knot: he that cutteth the timber, may be a good Carpenter, though not equall to him that contriueth the house. Euen so the meaner sort of Ministers, beeing honest men, working in the Lords vineyard in some measure, whether it be by writing, reading or speaking without book, may be good Preachers, though not so fitte for the pulpit as those which are indued with greater gifts: & no doubt, their diligence in doing their best, shal be accepted with the poore widowes oblation. Though the Fletcher want strength to draw the bow, yet is he a speciall meane to further shooting: though the Smith want skill to holy the plough, yet is hee a necessarie instrument to help forwarde the worke. Though the whetstone can not cut of it selfe, yet it is needful to make sharpe the Sithe. So, though some want the gift of memorie and boldnesse to instruct by preaching with tongue, yet may hee bee a profitable member in the Church, by teaching with penne. Our God is louing and gentle, and taketh in good part the good will euen of the poorest and

Luke. 21.

simplest

simplest of his children: pardoneth their imperfections, accepteth their obedience, and rewardeth them as liberally as the greater. Exod. 34. Mar. 8.

A good Preacher also must be carefull to kéepe in credit the authoritie of his office, not to vary in doctrine from his fellowe labourers, neither to minister any matter amongst the ignorant people that may brede contention or discord. Finally, he must be a man of honest life and conuersation: for none can effectually teach the waie to die well, except himselfe bée such a one as liueth well. The Priestes of the olde Lawe were chosen without blemishe, to signifie their liues without blame. The Apostle wouldе haue them well tried to bée honest men, and of good reporte, before they be admitted into that reuerend function. He that will profite in teaching, must labor with both handes, or els as fast as the one doth gather, the other doth scatter: as the one doth build vp, the other doth pull downe: hée must haue both Vrim and Thumim, knowledge and vertue, persuasion in wordes, and example in déedes, to thunder in doctrine, and shine in life and manners. Gal. 2. Ephe. 4. 14. Hiperius. 1. Tim. 3. Titus. 12. Leuit. 21. Tit. 2. 7. 8. Mat. 23. 3.

True Christian religiō consisteth not onely in bare preaching & dumbe hearing, but rather in deuout praying, vertuous liuing, & charitable working. It is naturally grafted in man to speak holily, praise good sayings, and desire rather to know much, than liue well. Knowledge (no doubt) is a godly gift, and a great blessing of God: yet knowledge without vertue, or learning without good liuing, are nothing els but as trées without fruit. At the last day we shal not be demanded how much we haue knowen, but how well we haue liued. What auayleth it a man to be able to define what faith and repentance is, not fèlyng Gods holy spirite working faith and repentance in his heart: or to tell a faire smoth tale in wordes, & yet stammer in his déedes, or to haue al the Scriptures & witty sayings of Philosophers at your fingers ends, & yet want grace to liue accordingly? or how is he able to gouern others, that hath no power to gouerne himselfe? Vnto the vngodly, said God, Why doest thou preach my lawes, or takest my Testament in thy mouth, whereas thou hatest to be reformed: he that imploieth his tongue vnto vertue, & his déedes vnto vice, Mat. 25. Act. 10. 1. Tim. 3. Psal. 50.

Psal. 50. is like him that carieth treacle in one hand to resist death, and poyson in the other to take away life. A wicked liuer though his tõgue be neuer so plausible, yet the infamy of his life decayeth al his doctrine and other gifts whatsoeuer: for if one praise that he saith, a number will blame that he dooth. A teacher without vertue, is compared to a painted fire without heate, or a faire vizor put on a deformed face: or the shipwrights that made Noahs Arke to saue others, yet perished in the flood themselues: or an Idiot standing by the sea side, and seeing straungers passe by in daunger of the tide crieth vnto them, away, away, the tide cometh: who looking back, and seeing the foole stand still, begin to say one to another, surely this fellow doth but iest, for if it were so dangerous as he saith, he would certainly make more hast away himselfe. S. Ierom saith, Maius est voluntatem Domini fa-
Ierom. cere, quàm nòsse. A vertuous liuer though he say litle, yet is he a good preacher, a good piller of Gods Church, and a right Lay mans booke, whose honest life is a seale to confirme his doctrine.

Gods building is compared to a stone wall, the Magistrates & ministers, vnto squared stones framed on each side, and the people vnto litle ones filling vp in the midst: and if any of the squared stones chance to slip downe: a number of the litle ones will follow: euen so, if the Magistrate, or teacher chaunce to fall, the people will after by heapes, yea if the one doe but limpe, the other will halte right downe, and therfore they especiallie must haue their rough knobs of vices hewen away, and be closely ioyned together with the morter of vnity and concord, not onely in respect of themselues, but also of the common people, whose affections euen by nature, do giue more credit to their eies, then their eares, and more aptly lead by example then by perswasion: and therefore more auaileth dædes without words, then words without dædes. That good Emperour Alexander Seuerus, hauing sent for Origene to instruct him Christes religion, would often say, that the concord, humilitie, patience and charity which he saw amongst the christians did more moue and stirre him vp, to beleeue that Christ was the sonne of God,

God, then all Origens vehement and learned persuasions.

To conclude, a good preacher having a good living, must be a good housekeeper. Peter wes three times commanded to feede his flocke, that is to say, by the iudgment of Saint Barnard, with sound doctrine, honest life, and good hospitalitie. When Iohn Baptist sent his Disciples vnto Christ, to aske if it were he that should come, or that they should looke for an other: he bad them goe againe and tel Iohn, not onely what doctrine they had heard, but also what workes they had seene, who did both feed the soules of his sheepe, with heauenly doctrine, and example of vertuous liuing, & their bodyes with materiall fode of barly loues and fishes, which did more win the peoples hearts, then al his wonderfull myracles and diuine Sermons which they saw & heard. A number in these daies do beare a great name of singular Preachers, with fine eloquent tongues: but wee finde not those good olde Parsons that were woont to preach in the plurall number, by example of good vertuous liuing & charitable hospitality. The people do heare much, but the poore cannot finde their olde releefe: saying Preachers are good, but doing preachers are better, happy is that parish where both hitteth in one man. But whosoeuer will marke it, shall find that a meane learned Parson of an honest conuersation, keeping a good house in his Parish, shall perswade and profit more in coming to one dinner, then the best Doctor of diuinity which keepeth no house shal doe by preaching a dozen solemne sermons. And that Gentleman who keepeth a good house in the country, shall bee in better credite with the people for his liberalitie, then the best Orator or Lawyer in England for all his eloquence. We see by dayly experience, that the Commons are not so louing, trusty, nor obedient to their superiors, as they haue bene in times past: the cheefe cause whereof (no doubt) is this: whereas hertofore they haue found good cheare to satisfie their hunger, they find nothing now but fair houses, and faire words without either care of their canse, or filling of their mawes. It is a true Prouerbe, Where the gate of the Magistrate is

Ioh. 21.

Barnard.

Mat. 14.16.
Mar. 6.37.
Luk. 3.11
Rom. 12.13.
1. Pet. 4.9.
Heb. 13.2.
Tobias. 4.
Iohn. 6.26.

None wil kicke but the couetous. that are more liberal of their wordes, then their victuals & their tongues then their purses.

shut against the subiect, there the heart of the subiect is shut against the Magistrate.

Touching the yonger sort of Ministers, it is a dangerous thing for them to be ripe too soone, & presume to venture vpon waighty causes: such selfe willed, and selfe learned, become hurtful members in the Church. Where wise men can keepe moderation and order, such rash fooles, through ignorance fal often into errours. It is an old Prouerbe, the more foole the more impudent: ignorance hath alwayes the boldest face: emptie vessels make loudest sound, & such as haue least to say, are commonly most bold to speake: none so forward as blinde bayard. Vnskilful Hipercian blushed not to trouble Percury with his rusticall dances, before whom cunning Orpheus was ashamed to tune his harpe: such arrogancie (no doubt) hath bin a great hinderance vnto learning. Many might haue come to wisedome, if they had not thought themselues there already. There is a certaine foresight, vnto the which vnripe yeeres can neuer come, til age bring discretion. Our iudgements are but weake, our appetites variable, our senses deceiuable, and our desires vnprofitable: the dayes of our life are short and euil, and the knowledge we learne in long time vnperfect, and ful of errors: for as it is proper to God onely not to erre, so it is naturally giuen vnto man, seldome to hit the truth. And therefore yong men cannot be deepe of iudgment, because wisedome is gotten by experience, and experience in long time. Truth is called the daughter of time, and time the mother of truth: he is wise that can perceiue his owne ignorance. S. Bernard alloweth better of him that humbly confesseth his ignorance, than of him who proudly presumeth of his knowledge: It is more tollerable (sayth D. Some, to open the church doore to a simple Minister, than the pulpit to a presumptuous preacher: the ignorant are euil, the negligent worse, but the impudent and hairbrand worst of all. S. Paul would take vpon him, to know nothing but Christ crucified, and his owne infirmities. S. James would haue men quicke and ready to heare, but slow and circumspect to speake. S. Peter exhorteth yong men to decke themselues with humilitie & lowlines of mind, and to submit themselues to their elders: so

3. King. 12.

Barnard.

D Some.

Ther is more hope in a fole, then in him that is wise in his owne conceite. Prou. 26. 1. Cor. 2. Iames. 1. Peter.

sayth

sayth Jesus Syrach, go not from the doctrine of the elders: & in another place, despise not the Sermons of such Elders as haue vnderstanding (saith he) but acquaint thy self with their wise sentences. for of them thou shalt learne wisedome: the Prophet Esay in his time thought it a thing intolerable, for pickeared boyes to presume against their elders, or persons of low degrée against the honorable. Wise Socrates confessed that all the time hee had bene student in Athens, hée had learned only this lesson, to know that he knew nothing: who noting the heate and rashnes of youth, affirmed it the greatest vertue in a young man to acknowledge his owne weakenesse, and to attempt nothing too much: Pithagoras inioyned his scholers to fiue yéres silence, before they should take vpō them to teach others: Plato maketh Sara the image of diuinity, and Agar the figure of humane sciences, as necessarye handmaids, wishing young men to dwell very long with Agar, before they venture vpon Sara, who wil not be fruitful til riper yeares: a good trée is not knowen by the leaues and blossomes in spring time, but the fruits being through ripe in haruest: Christ himselfe remained thirty yéres in vertuous liuing, before he began to publish his doctrine to the world: so he that will be a fruitfull teacher must first win the name of a good vertuous liuer. As déepe waters séeme not to run because of their stilnesse, so when art and learning is planted in a good vertuous nature, hée croudeth not in to vtter his stuffe, til age bring experience, and such in time become ancient graue Fathers of profound iudgement, who hauing skill to discerne, cunning to instruct, and discretion to gouern, are men only fit and meet for such a reuerend function & chargeable office, as a publike Preacher is. It were much better for the yonger sort of Ministers to forbeare the Pulpet, and giue themselues to distinct reading of the holy Scriptures & godly homelies, and vse catechising, which is a very profitable kind of teaching, til age bring discretion, and learne to prate lesse, and liue better. But they are so greatly delighted in hearing themselues speake, that they disdayn publike reading of the holy Scriptures, and condemne it as a thing intollerable, as though it belongs not to the preaching of the gospel, which is

Eccle. 6.

Eccle. 8.

Esay 3.

Luk. 3. 23.

Chitreus.

nothing els but to teach and instruct the people in faith and good maners: and whether it be done by writing, reading or speaking without booke, so they be taught, the spirite of God doeth worke effectually, as well by the one as the other though not in like measure: When S. Paul did write vnto the Romaines, no doubt he preached vnto them: When Esdras read Moses law vnto the people, no doubt he preached vnto them: when Baruch read Jeremies sermons vnto the Israelites, no doubt he preached vnto them: when Josua read the whole law before the congregation, no doubt he preached vnto them. Moyses had in euery city those that preached him (sayth the Euangelist) seeing he was read in the Synagogue euery Sabboth day: the Apostle S. Paule exhorted Timothy to giue attendance, as well to reading as exhortation & doctrine, charged the Thessalonians that his Epistle should be read vnto al the brethren the saints, and taught the Ephesians that by reading of his Epistle, they might know his vnderstanding in the ministerie of Christ. Tertullian calleth the reading of the Scriptures the feeding of our faith, the Euangelist sayth, they were writte for our learning that we might beleeue and liue, and are so plain and easie, (sayth the Psalmist) that they giue light and vnderstanding euen to the simple: wherin our Sauiour Christ hath plainly reuealed vnto vs hys fathers will, & made his name manifest vnto men: happy is he that readeth (sayth he) and those that heare and keep the prophecy of this book: and if the holy scriptures seeme dark or hidden to any (sayth the Apostle) it is only to those that are lost, who the God of this world hath blinded: and I think verily that a mans conscience is more moued, better edified, and soundlier satisfied by the only words of the text distinctly read, then by long tedious discourses of mens inuentions, and more profited by reading of one godly homily, wherin the truth is plainly opened and proued, and false doctrine confuted, being well penned in good method and order to help the memory, then by a dozen of such verball, vnlearned & contentious Sermons, as daily proceed from our yong fantasticall vpstarts, which by wrastling, and ding and diminishing at their pleasure, do rather ingender

2. Esdra. 8.
Exod. 24.
Deut. 31.
4. King. 33.
Baruc 1.
Ierem. 36.
Iosua. 8.
Act. 15. 21.
13. 27.
1. Tim. 4. 13
1. Thes. 5. 27
Ephes. 3. 4.
Tertullian.
Ioh. 20.
Psal. 119.
Ioh. 17.
Apoc. 1.
2. Cor. 4.

malice

malice & sedition in the harts of the hearers, then worke any good effect. The word doth not edifie the lesse because the eie of the speaker is turned downe to the booke, but rather the booke is a meane to kepe his tongue within compasse of trueth, and sure it were much better for the people to be but meanly fed with good wholsome diet, then pust vp fat with meat infected with poison: course houshold breade is more healthful then fine manchet mixt with gravel: as of sound & godly knowledge with meekenesse, charity and true devotion, I wish they had more then they have, so were it better, that of such knowledge as makes these hot talkers and contenders to swell so big, and seeme so wise in their own conceits, they had lesse then they have: they starve not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe in calling to mind the vnshamfast boldnes of that sex in this our crooked age: women are taught in the holy scriptures, not to imitate their grandmother Eue in vsurping the office of teaching neither the example of their sister Miriam, in grudging against Moses, neither such proud Iesabels as boldly dare vsurp the name of a Prophetisse to deceive the seruants of God, neyther such idle tatlers and busie bodies, as wander about from house to house speaking things which are not comely, whose eares itching for nouelties, doe get the a heap of teachers, after their owne lusts, euer learning, & neuer able to come to the truth, having a similitude of godlines, but have denied the power therof. neither to prompe themselues in gorgious attire like proud lecherous Venus, or Helen of Troy, who were more honoured for their beauty, then their honesty, but in the feare of God to learne silence with all submission, and if they doubt of any thing, to aske their husbands at home, to decke themselues with the modest sobriety of Anna, the humble obedience of Sara, and the shamfast chastity of Susanna: not boldnes in women, but blushing is the right colour of vertue.

Gen. 3. Num. 12. Apoc. 2. 20. 1. Tim. 5. 13. 2. Tim. 4. 2. Tim. 3. 5. 7. 1. Pet. 3. 3. 1. Tim. 2. 11. 9 1. Cor. 14 34. 35. 1. King. 1. Gen. 18. 1. Cor. 3. 1. Pet. 3. 1. Cor. 1. 10. 12, 13.

Finally the Apostle exhorteth vs to auoyd strife and contention, study to be quiet and agree together, because we are brethren. Brethren by nature, brethren by calling, and brethren

Ephe.4.4. 5. 16. Phil. 3. 16. Gen. 13. brethren by religion, hauing all one God to our Father, one Catholik Church to our mother, and one Iesus Christ to our redeemer, all branches of one vine, sheepe of one folde, and fellow seruants of one house, all partakers of one baptisme, one faith, and one hope of saluation. Let vs therfore say one to another, as Abraham sayd to Lot, I pray the let there be no strife betweene thee and me, neither betweene thy heardmen nor mine, for we are brethren. O how good & pleasant a thing it is (saith Dauid) for brethren to dwell together in vnitie: by this shall all men know you to be my disciples, (sayth our sauiour) that you loue together as brethren. It is written how the mother of Seneca, seeing two of her sonnes hauing their daggers drawen in their hands, the one ready to slay the other, caught them both in her armes, and shewed them her breasts, my deare children (quoth she) what do you, behold my breasts that nurst you both, you are brethren. Euen so the Church of God, which hath nursed you with her breasts, and brought you vp in the knowledge of the truth, most earnestly both desire and beseech you with her teares, that as you will haue her continue your louing mother, you will be kind and gentle one to another, and liue together as brethren, agree together as children of one family, ioine together as stones of one building, grow vp together as imps of one stock: hold together as members of one body, and one help to beare anothers burthen, as fellow labourers of one worke: that with one hart, one will, and one voyce, we may together praise, honor, and glorify our louing redeemer for euer, Amen.

Psal. 133.

Ioh. 13. 35.

1. Pet. 2. 5. Ephe. 2. 20. Ioh. 15. 5. 1. Cor. 12. Mat. 20. Rom. 15. 6.

FINIS.